

PAX VOBIS. **B**

A N
EPISTLE
TO THE
Three Churches ;

With an ADDITION of a
PREFACE and POSTSCRIPT;

Setting forth the *Rule* for the Truth, and true Sense of Scriptures: *Establish'd* by our Saviour ; *transmitted* to Posterity by his Apostles ; *rendering* the most illiterate as able Divines for the right Understanding of the Word of God, as the greatest Peacants in Hebrew, Greek, and Latin.

Sunt quædam difficilia intellectu, quæ indocti & instabiles depravant, sicut & cæteras Scripturas, ad suam ipsorum perditionem. S. Pet. Ep. 2. c. 3.

Oportet Hæreses esse, ut qui probati sunt, manifesti fiant. S. Paul. 1 Cor. 11. 19.

L O N D O N,
Printed in the Year MDCXXI.



W. C.



THE P R E F A C E



W H E N a Boy at School, I remember, a Saying of the famous Erasmus was set us an Example to a Rule in Grammar. Quid agitur in Angliâ? Certatur de Religione; turn'd into English, it may be as fitly adapted, an Example to the Rule of Protestant Religion, Scriptures alone for a Guide; What are they doing in England? Quarrelling about Religion: The Mine was first sprung in his days, and has ever since furnish'd us a plentiful quantity of Ore. Potosi was opened much about the same time, but they say 'tis quite drain'd: For this we need not fear; the more Negro's, the greater Discovery. It was obvious enough to guess, when Ld. Bp. of Bangor gave the full Extent, and Stretch, to this Principle, that it would produce some very extraordinary effects. Tho' it was not so easie to foresee, what Curiosities it would afford; we might have expected something, methinks, of our own Growth and Production, and not be still noted

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by Neighbour Nations, for being dull at Invention; humbly proud to excell in improving the Notions of others. — They say, the Germans sent us first over the mechanick Contrivance of measuring Time; and 'tis certain our Workmen have render'd it, not only exact to a Minute, nay even to correct the Sun it self; but polite, neat, and quit of the heavy lumpsish Mass it retains still in the Original. Some other Inventions of theirs, as Printing, &c. remain still amongst 'em, in puris naturalibus, (the old Gothick Dress) which we have wrought to a tolerable degree of Elziverian Perfection. As for Guns, and Gunpowder, I think there's not much difference; nor am I certain, whether they came first from thence, or not? The Grand Arcanum of Philosophy, they have not imparted to us as yet; perhaps, because they stand in need of our Talents to improve it to Perfection; else we should have it to sure; for all, but downright Papists, must own that we have had from them, what is more valuable than all the Gold in the World. 'Tis to them we owe originally all the Protestant Religions in the three Kingdoms; they made the first Discoveries, and thither we sent for Planters. Anno 1550, or thereabout, ¹Two able Artificers were invited over; the one to sit up at Oxford; ² the other at Cambridge; who having try'd several Experiments

(1) Peter Martyr. (2) Martin Bucer. Of this last, Schlus-
selburg a Protestant in his Theol. Calv. L. 2. fol. 70 (says)
that after thrice changing, Anno 1551. Cantabrigia in An-
glia, iterum ad Zwinglianorum harem defecit. Martyr at
Oxford, kept his Scholars in suspense (tho' often press'd
by 'em to declare his Sentiment) till such time, as the Post
brought the News from London, that a Majority in Par-
liament had prefer'd the Scholar before the Master, Zu-
inglius to Luther. Three Conversions of England, p. 609.

back-

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backward and foreward ; at last resolv'd on the Projection, of what they thought might best agree with the English Constitution. One Pope Gregory, 'tis true, about a thousand Years before, had sent over some of his Monks, to Convert us English to a sort of Heathenish Christianity; but as Holinshed has most judiciously Chronicled it with a Proverb : ³ Out of God's Blessing into the warm Sun ; imbuing them with no less hurtful Superstition, than they did know before. Besides the Name of Christ, and external Contempt of their pristiniate Idolatry, he taught 'em nothing at all, but rather made an Exchange from gross to subtle Treachery ; from open, to secret Idolatry, &c. Now Holinshed living in the primitive days of Reformation, must have known this perfectly well, else he would never have said so: However, I have read several Sermons of this Pope Gregory, and really by what he has writ, one would swear he were a very Saint in Heaven ; so that the Misfortune of our Ancestors cou'd proceed from no other Cause, but that so long ago, 'twas impossible for him to have heard any thing of Protestant Religion ; I mean as to its Articles, nay, I am fully perswaded, not so much as the Name. What a pity it was these good Men from Germany did not come sooner ! what a deal of subtle Treachery wou'd have been prevented at home by hindering the making of so many Saints ! and secret Idolatry abroad thro' all the World, where they are had in Veneration, and so many Ora pro nobis's address'd unto 'em ! Then there's the Idolatry of their Statues and Pictures, to put poor ignorant folks, who can neither read nor write, in mind of 'em, wou'd have been of singular Edification, had they never been

(3) Holinshed's Description of Britain, c. 27. col. 1.

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set up. But the greatest piece of Idolatry, was that of the Host. Dr. Snape says they ador'd a piece of Bread for a God. The Doctor is a learned Man, and has writ against the Bp. of Bangor, and if he were not sure on't, he'd never have Printed such a swinging Lye.

But all this while here's nothing we can call our own; nam quæ non fecimus, &c. 'Tis all owing to Foreigners: Our Divines have been duller than our Artists: There's only honest James Naylor, that has made any considerable Improvement! but then He and his Friends are so mysterious and profound, keeping all their Knowledge so pent up in private, that no body knows what they mean, nor are one jot the wiser for't. I always thought, till now, that this laziness of the Learned amongst us might have proceeded from the want of liberty of Speech, which (as a smart Pen some Weeks ago has very judiciously remark'd) stifles Truth, and murders vital Thought in Embryo; for soon after the Arrival of the two Foreigners, the Government seiz'd all their implements and monopoliz'd their chief Machine¹; enacting that nothing should pass for Sterling but what they mark'd. When Q. Eliza came to the Helm, she found it quite broke to pieces, but she soon got Workmen to set it to rights again, for her sole Use; and when she dy'd left it for a Legacy to all her Successors, to make what use they pleas'd on't: This, one would be apt to think, might have caus'd the dearth of Invention I complain of: But tho' his Lp. of B. has procur'd the Warehouse to be set open to all, I don't perceiv'e yet any thing new. Mr. Whiston indeed (He who has made a Discovery of

(1) Scriptures.

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*the fix'd point of Longitude) with other Virtuosi his Friends, labour to make us sensible, that even the Reformation, has only brought us out of God's Blessing into the warm Sun; there's subtle Treachery, and secret Idolatry, lurking still, say they, in the Protestant Religion, as well as in Popery; these last are mere Laplanders, who worship an inanimate thing for a God, A piece of Bread; the others are But Heathens, who deify a Man, and another Intellectual Creature. ² Were the first Inventor of K. Edward's Church alive, he'd say perhaps (as he did in a Case I shall mention hereafter) *Laudo hominis industriam*, the Man's to be commend- ed for his ingenuity; but for my part, I am not any ways edify'd. I had reserv'd a Postscript to the Reader, as he will perceive, and was big with Ex- pectation, of exposing something to his View extraor- dinary; but in all this time, the idle Men have been loitering abroad again, to fetch us over nothing ³ but the Skeleton of an old Crocodile from Egypt that died several hundred Years ago. In the first Age of Reformation ⁴ an Italian Quack, with the help of the ⁵ German Doctor's Prescription, put this Mummy into Spirits, shew'd it about Europe pretending to make it look as fresh, as if alive again: I think he bubbled some Polanders with it, and perhaps 'tis from them they have purchas'd it: However, 'tis so stale, that it smells rank of the murmuring Unbelieving Jews Onions. --- But to this I shall speak in the Postscript, since there's nothing of a fresher date; and tho' 'tis Harping on the same string it may do well enough to give us sure*

² Zuinglius see p. 6e.
andria. ⁴ So. inus.

³ Arius was a Priest of Alex-
⁵ Luther. Nil nisi Scripturas.

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Aim at the Mark, Truth. I assure the Reader 'tis mine, and the only one I have. — If the Grave, and Serious, except against the trifling Style I sometimes make use of; my Excuse is, that I see no reason why a little Heathen Rhetorick may not be employ'd for Religion, when 'tis the only Strength the Enemy has against it: Words are the Representatives of our Conceptions; Style is but the Dress, or Garb we are pleas'd, or able, to cloath 'em in; and frequently, tho' the Subject is sublime, an Argument may deserve no better than a Fool's Coat for its Singularity.



E R R A T A.

PAGE 21. Line 19. for *Hodia*, Read *Hodie*; p. 23. l. 9. for *from all rest* r. *from all the rest*; *ibid.* l. 17. for *pænos* r. *pænes*; p. 27. l. 12 for *Diberty* r. *Liberty*; p. 31. l. 21. for *ilii* r. *illis*; p. 36. l. 19. for *in obey* r. *to obey*; *ibid.* l. 20. for *to Conscience* r. *in Conscience*; p. 37. l. 29. for *still* r. *till*; p. 38. l. 6. for *have your* r. *have lost your*; *ibid.* l. 7. *dele lost*; p. 42. l. 21. for *ploug'd* r. *plung'd*; p. 44. l. 4. for *their* r. *her Interpretation*; p. 49. l. 14. for *than* r. *then*; p. 50. l. 18. for *Scriptures Reasons* r. *Reason (Scriptures)*; *ibid.* & *eadem dele (b)*; p. 119 l. 21. for *Son* r. *Sun*; p. 124. l. 15. for *H. 8. himself* r. *To H. 8th himself*; for p. 110. r. 116.



Pax Vobis.



IN party Quarrels and Disputes, a stander by, or a reader, if he will Judge with Discretion and Prudence, ought allways to be on his guard. Sincere and well meaning Men are too often Ensnar'd, and their Understandings warp'd, by artful Words and seeming Reasons. As for the Plaintiffs and Defendants they are so Hot and Eager for their *Cause*, that their Chief aim is Victory and Triumph: Truth is the pretence on both sides, but little consider'd by either. Then again, there's Interest perhaps or Power to be shar'd amongst the Victors, those generally speaking are Bribes, and strong Biasses— I am therefore

of Opinion, one **that is Neuter**, tho' not in the Capacity of an **Umpire**, may make useful Remarks, even for the Zealots of Parties to reflect on in their Cooler moments ; at least for such as are not espous'd to a Cause for better or worse ; but at Liberty, and willing to embrace Truth wherever they can meet her.

The Knowledge of what's *true* and what's *False* ! of *Right* and *Wrong*, *Good* and *Evil*, ought to be carefully Cultivated, since it not only influences our Actions, on all occurrences of this Life, which tend to the Content and Happiness we desire to obtain here ; but when it has a relation to Religion lays the Ground and Foundation of the Happiness we aim at hereafter, where a miscarriage is Fatal, and of everlasting ill Consequence.— Here I fancy to myself, the Advocates for all the Parties concern'd, are ready to stop me short, and tell me there's no need of my Harangue, for this is what they are so Hot in quest of, and cannot agree about !

To this I reply, why Gentlemen what's the matter ? You are all three Protestants ; You have all of ye Protestant Charity ; that is, You allow Salvation to each other : Nay further, You all agree in Fundamentals, and are Essentially one, yet differ in your Articles ! Why ! This is a Mystery ? And it surprizes me that some of you should Boggle at the belief of a Trinity, whilst a part of this one in Essentials ; and yet with a different relation from the other too.— Besides all this, don't you all Square your Faith by the same Rule ? Have you not each of you the same Guide to point out to you,



you, what's Right, and what's Wrong, what's True, and what's False ; what's Good, and what's Evil ! How comes it to pass then that you all follow this Guide, and go by this Rule, and yet complain of one another for going out of the way ! If each of you in your Turn say, the other two dont follow the Guide, and walk by the Rule, but I do ; this is begging the question, which will never be granted, and a Childish answer that makes Boys fall out.— I fear Gentlemen you all three drive your Guide which way you please ! If so, I don't wonder at your quarrelling, for at this rate you have no Guide at all ; but like the Wisemen, are Hissing your Sheep at the Bridge— Perhaps your Guide speaks a Language you don't well understand ! and one Fancies he says Go this way, T'other that— If this be the Case, why don't you think it proper to have an Interpreter to rectify mistakes ? — Wou'd not this keep you together, prevent your Hareing and Staring about, like a scatter'd Flock of Sheep, frightened away from their Sheapherd ?— Pray give me leave for one Question ! Did you choose this Guide your selves, or was this Guide recommended to you ? I ask this, because if I read right, I find in the Records of above 1600 years, that all who chose to themselves this Guide, were most Damnably out of the way.— I fear you are lead astray by bad Example, and Herd with Idle Companions, given to Brawls, and Dissention ; Headstrong and Proud, haters of all Rule and Order, but what they dictate themselves,

selves.— I fancy I have hit the blot : Let's put it to the Test, and return to the Question.

Pray who told you that *Scripture alone* without a Judge, Interpreter, or Authority to explain them to you, were to be your Guide and Rule, for your Religion? Our Saviour never did. If you deny it, pray in what year of our Lord was it? And to whom! For none of the Scriptures of the New Testament, were Penn'd till several years after his Ascension into Heaven.— and the Question is about these— Was it his Apostles? That cannot be, whatever gloss you may put upon their words; for their practice is so positively Opposite to this Plea that none who have a Respect for their Memory, can admit the Surmise, that their Actions, and Writings, disagree— Read their *Acts. c. 15. Dissentions and Disputes* arose about the Sence of the Scriptures of the Old Testament, whether the Law of *Moses* and Circumcision were necessary means to Salvation : The Question was reffer'd to the Apostles and *αποστολοι* at Jerusalem, *Paul* and *Barnabas*, with certain others were deputed from *Antioch* thither. When there had been much disputing, *Peter* rose up, and spoke first to the Decision. *Paul* and *Barnabas* alleag'd their reasons. *S. James* Bishop of Jerusalem, where the Assembly met, deliver'd last his Opinion. Then it pleas'd the Apostles and *αποστολοι* with the whole Church to decree. It seem'd good to the H. Ghost and to us, &c.

Here

Here I ask the Solicitors for Low Church. Did Christ leave behind him no visible Authority, no Vicegerents ! No Interpreters on whom his Subjects are absolutely to depend ? No Judges over the Consciences and Religion of his People ? (a) Why then S. Peter, the Apostles, the ~~apostles~~ the whole Church, turn'd Pope and Papists and usurp'd their Authority. Why shou'd you have any regard for their Scripture ? You pretend they are your only Rule, and yet you flatly contradict 'em.

You say again that our Lord himself never interposeth since his first promulgation of his Law, either to convey Infallibility to such as pretend to handle it over again, or to assert the true Interpretation of it amidst the Various and Contradictory Opinions of Men about it. (b) This you say, but what said our Lord. I will ask the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of Truth, whom the World cannot Receive, because it seeth Him not, neither knoweth him.— (c) again, these things have I spoken to you, abiding with you, but the Comforter the H. Ghost whom the Father will send in my Name, he shall Teach you all Things, and suggest unto you all Things whatsoever I shall say to you. (d) Now, did our Saviour make good this Promise or not ? If he did, 'twas interposing, and conveying Infallibility too, besides the Authority of interpreting— Sure you will not say he did not!— More still : The last words our Saviour spoke to his Apostles, after his Resurrection and before his Ascension into Heaven, as they are Recorded by

(a) B. H. Sermon. (b) Sermon. p. 13. (c) S. John c. 14. v. 16, 17. (d) v. 23, 26.

by St. *Mathew*, are these. *All Power is given unto me in Heaven, and in Earth. Go ye therefore and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the H. Ghost. Teaching them to observe all things whatsoever I have Commanded you: And lo I am with you always, even unto the End of the World.* (e) Here is Authority, Here are Vicegerents, Here are Interpreters, on whom Christ's Subjects are absolutely to depend for the Doctrine that Christ taught. Here are Judges over the Consciences, and Religion of his People, and lastly here is *Infallibility* convey'd, by his being with them, even unto the end of the World: and this is interposing for ever, instead of *never Interposing*.— And all this in Consequence of what he had told one of his Apostles formerly. *S. Math. 16. 18. I say unto thee, that thou art Peter, and upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it.*— On another occasion he tells his Disciples: *If a Man will not hear the Church let him be unto thee, as the Heathen, and the Publican, Amen I say to you, whatsoever you shall Bind upon Earth, shall be Bound in Heaven, and whatsoever ye shall loose on Earth, shall be loosed in Heaven.*—(f) To the 72 Disciples sent, *Luke the 10. 16.* He said. *He that Heareth you, Hearth me, and he that Despiseth you, Despiseth me: and he that Despiseth me, Despiseth him that sent me.* (g) I think I need not be at the Pains of Transcribing more Texts: here are more then sufficient to prove that our Saviour did leave behind him
his

(e) *S. Mat. 28. 18, 19, 20.* (f) *ch. 18. S. Mat. 2. 17. 18.* (g) *Luke 10. 16.*

his Church, and Pastors over it, with Authority over the Consciences of their Flock, to *teach them to observe all things that he had Commanded*, &c. and that he left no such Rule or Guide, as Protestants plead for; I fancy 'tis plain likewise, that the Apostles, and Pastors of this Church, after our Lords Ascension into Heaven, were intirely of this Perswasion, that he had left with them his Authority: Since they acted in Conformity to it. *It seemed good to the H. Ghost, and to us*, &c. This then being the *Method* our Lord settled for the World, to receive the Truth of his Doctrine by; the Apostles cou'd not alter it, without a new Promulgation from him, of this pretended Protestant *Rule*: If this was done at any time after his Ascension into Heaven, the Sacred Writings of these Holy Penmen wou'd have told us of it, as they have recorded the other, and in such plain Terms, that Lord Bp. of *B.* needed not a Text fetch'd down from the Kingdom of Heaven to have prov'd it.

But they were so far from altering our Saviours *Method*, that they declar'd it an Article of Faith in their Creed, to be profess'd by all Christians to the end of the World. *I believe the Holy Catholick Church.* Whilst they govern'd this Church of Christ upon Earth; as they were sent by our Lord, and had receiv'd Authority, and Power from him, so they Communicated the same to others; as is manifest by their Acts and Writings; and left it with their Successors, whom they had Constituted and ordain'd, to Perpetuate the same to the

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end of the World, as Heirs to the same Promises of Supernal Aid, and direction of our Lord and the H. Ghost, for the Propagation of true Faith in *Jesus Christ*. “ *As thou did’st send* “ *me into the World, even so have I also sent* “ *them into the World. And for their sake* “ *Sanctify I my self, that they also may be* “ *Sanctify’d in Truth. I Pray not for them* “ *alone: But for them also who shall believe in* “ *me through their Preaching. That they all may be* “ *one, as thou Father art in me, and I in thee,* “ *and that they also may be one in us: That the* “ *World may believe that thou hast sent me,* “ *and the Glory which thou gavest me I have* “ *given them: That they also may be one as we* “ *also are one &c.* “ (1) Your Protestant Principle opposes and destroys Intirely this Union: this Prayer was never made *for* a Kingdom of Strolers; but to *prevent it*. These immediate Successors of the Apostles, who had convers’d with them, and acted in Concert with them, never publish’d any other Method then this, of *believing the H. Catholick Church*; which by Virtue of the Promises made by our Lord; spread it self thro’ the World, in spite of the cruelest Persecutions against the Pastors and their Flock, that cou’d be invented by Men to suppress it, for the space of 300 years—More. The invisible Enemy to it at the same time was always busy exciting Dissenters to trouble the *Peace*, and Union of it; buzzing into their heads Whims, and Mistakes, they fancy’d

(1) *S. John 17. v. 18 to 23.*

fancy'd still to be points of Doctrine, they discover'd in Scriptures. — What was done by the Pastors of the Church on these Occasions? As times wou'd permit, they Assembl'd as the Apostles did, they decreed against the Innovaters, as they had done. If the guilty persisted to be positive in their sence of Scripture against the Authority of the Church, they were censur'd, Hereticks: Cut off from the Communion of it, conformably to the Practice of the Apostles.

To conclude Gentlemen, our Saviour never told you, that *Scriptures alone* were a Rule to you. The Apostles never alter'd the Method establish'd by our Lord, but transmitted it to Posterity. — Their immediate Successors Excommunicated such as wou'd make *them alone* their Rule: No General Assembly of the Pastors of God's Church in succeeding Ages ever told you any thing like it, but in Conformity to the Apostles; and Primitive Pastors, acted as they had done; and exercis'd the same Authority deriv'd to them, against all who pretended *Scriptures* for their Errors.

And now I have told you, who did not tell you, that *Scriptures alone were to be your Rule!* I will tell you who did: And Register your Succession as I have done that of the Catholick Church. — This year of our Lord, 1717 (had you any such Custom) wou'd be a year of Jubily to you. For in the year, 1517, *Martin Luther* publish'd it. I will set you down the words of the Canon your Patriarch made. *De-*

ponite quicquid armaturæ Suppeditabunt Orthodoxi, veteres, Theologorum Scholæ, Authoritas Conciliorum, & Pontificum, consensus tot sæculorum ac totius populi Christiani: nihil recipimus nisi Scripturas.— Sed sic ut penes nos solos sit certa Authoritas interpretandi. Quod nos interpretamur, hoc sensit Spiritus Sanctus; quod adferunt alii, quamvis magni, quamvis multi, a Spiritu Satana et alienata mente profectum est.—(a)

“ Lay down all the Weapons put into yours
 “ hands by the Fathers of old, the Schoolmen,
 “ the Authority of Councils and Bishops, the
 “ unanimous Consent of so many Ages, and
 “ all Christendom: We admit of nothing but the
 “ Scriptures; and we will have the interpre-
 “ ting of them too, alope to our self. What
 “ we interpret that’s the Sense of the Ho-
 “ ly Ghost, what others offer, tho’ never so
 “ great, or many, proceeds from the Spirit of
 “ Satan or a Crack’d Brain.— His Disciples
Carlostad, Zuinglius, Beza, Calvin, &c. Thank’d
 him for his *nil recipimus*; but as to his *penes nos solos*, they desir’d to be Excus’d, and wou’d interpret as well as his Worship,— and with all the reason in the World: He call’d ’em *Execrable dam’d Hereticks* for their Pains: (b) but ’twas all one for that; they are even with him.— How you came by it here in *England*, I will tell you too. In the Minority of *Edward the Sixth*, the Protector *Somerset* said, the Child shou’d have *penes nos solos* to play with, and he’d take Care all shou’d be right interpreted. He sent for *Peter Martyr, Martin, Bucer, Barnard, Ochinus,*

(a) In Libro de Seruo arbitrio. Contra *Erasmum*. Edit. 1.

(b) *Tigurini* rast. 30. contra *Jupre. Luth. Confessionem*.

Ochinus ; and such Fugitives as had sav'd themselves abroad, from the severe Discipline of K. *Harry's* Church : over this Club of Men, of different Perswasions , (according to the different places of their Residence beyond Seas) he plac'd Arch-bishop *Cranmer* President ; who had all along steer'd both his Religion, and Conscience, by K. *Harry's* Will and Pleasure, Right or Wrong ; and therefore the fittest Man to receive the Regents directions. To it they went, the Regent, the President and the Club : Each offer'd a piece of his golden Doctrine to their *Aaron*, and out came the *Conflatile*. The Regent abusing the Authority and Minority of the young King procur'd it to be made a State Religion by several piece-meal acts of Parliament : and as he had made use of Foreigners for the Composition of the Hotch-potch, so he brought over foreign Troops (under pretence of the Scotch Expedition) to enable him to force it on the Nation : This occasion'd Rebellions, he was undermin'd by *Dudly*, and lost his head. The young K. died. The new Religion ceas'd during the Reign of Queen *Mary*. But her Sister *Elizabeth* put forth a new Edition of it, with Amendments. Her Mother's Marriage to K. *Henry* had been declared Null by Arch-Bishop *Cranmer*, and confirm'd by Act of Parliament : And she had been all along consider'd, as illegitimate abroad. She was perswad-ed, nothing cou'd solder this Crack in her Title to the Crown, and secure her upon the Throne, but her Father, and Brother's Supremacy reviv'd (which had been Abolish'd by Q. *Mary*, as an unheard of Novelty in Christendom) and

a Religion new Minted, with an intire Dependance on her to distinguish her Friends from her Enemies. In order to this, the first thing she did was to give her self, (by an Act of Parliament she got to pass) (c) Power to Reform, Order, and Correct, whatever she pleas'd to think Right, or Wrong, in Faith and Religion; the Bishops not being in a Disposition to receive the holy Articles of Faith she design'd to infuse, she turn'd 'em all out to a Man, Imprison'd some, Frighted away the rest, and chose her own Apostles out of a Croud of differing Sectarists return'd from beyond Seas.—They were for the most part, Men of restless Spirits, Factious and Quarrelsome both at Home and Abroad: (d) The Passive and Obedient, were for her purpose: The rest, active Spirits, being neglected by her, fell a building the Kingdom of Christ
— *Hinc* —

They had all brought over with them for their use. *Nihil recipimus nisi Scripturas*: and she had got her *Penes nos solos Auctoritas interpretandi*, to imploy her Work men: It must be own'd, she had as good a Title to it, as to her Crown; for in the Wars, King *Henry* had with *Luther*, he Conquer'd it from him: 'Tis true, he restor'd it to the Pope, as belonging to the Patrimony of St. *Peter*; but soon after growing Jealous of *Him*, for his Wife, he resum'd it, and left it Intail'd on his Heirs, Male and Female.

Dr.

(c) 1 Eliz. c. 1. (d) *The History of the Troubles at Frankfort.*

Dr. Burnet in his Abridgment, says, (e) , *She*
 ‘ Lov’d Magnificence in Religion, as she affected
 ‘ it in all other things: This made her incline
 ‘ to keep Images still in Churches. ’ And for
 the same reason, I suppose, to Create a set of
 Bishops of her own Institution to make a Fi-
 gure. *Supplentes, Suprema potestate, all defects of*
Succession, Election and Consecration too ; (f) For
 when Bonner in the 8th. year of her Reign,
 pleaded that *Horn of Winchester*, was no Bishop.
 She had an Act of Parliament made to *Enact*
 and *Declare*, that they shou’d be *Arch-Bishops, Bi-*
shops, Priests, Ministers and Deacons, any Statute,
Law, Canon, or any thing to the contrary, notwith-
standing.— (g) Her Apostles and Disciples
 thus pitch’d upon, and Authoriz’d; let us con-
 sider next, what she wou’d have ’em Believe
 and Teach. ‘ *That the Popish Party might*
 ‘ be as little offended as was Possible (says our
 ‘ Author) she intended to have the manner of
 ‘ Christ’s presence in the Sacrament, defin’d in
 ‘ general Terms, that might comprehend all
 ‘ sides—(h)’ Stupendous Manna! A different
 relish in every Pallate!—And the Vessels of Ele-
 ction, Your Primitive Fathers fitted her to a Ni-
 city. Sure the Oracle of *Delphos* inspir’d ’em!— ()
 When I first read this, I immediatly turn’d to
 the 6. Chap. of *St. John*, to see whether our
 Blessed Lord, had the same *Complaisance* for
 those Disciples who turn’d Protestants: But far
 from trimming State Politicks, to gain Prose-
 lites ;

(e) P. 341. (f) Of Parker, vide Heylus. (g) 8 Eliz.
 (h) Dr. Burnet ut sup. (i) Artic. 28.

lites; He reproach'd 'em for not *Believing*, told 'em 'twas for want of the Grace of God, and ask'd the Twelve whether they wou'd leave him also on that Account. (k) She has indeed freed You from Scruples: Provided you'll *receive Him by Faith* (this word *Faith* shou'd have been *Fancy*, to have made it Sense) you have nothing at all to *Believe*, except a great deal of profound Nonsense,— She gave Authority to her Church, tho' not so ample as our Saviour did to his: But in equivocal Terms, as she did her Supper, *The Church has power to Decree Rites or Ceremonies, and Authority in Controversies of Faith. And yet it is not Lawful for the Church to Ordain any thing. that is contrary to God's Word written: Neither may it so Expound one Place of Scripture, that it be repugnant to another, &c.* (l) It seems she can Fib then! And how shall we do to know, when she do's not? This is dark— But, one of her Bishops clears the mist, and makes it plain, that it signifies nothing in the World. *For if a Man cannot Master his thoughts, to make them agree with her Decisions; his Conscience is not under Bonds, since this Authority is not Absolute, nor grounded upon a Promise of Infallibility.* (m) Right— For her Majesty cou'd not *be with them to the end of the World* you know. nor *send the H. Ghost unto 'em* after her departure, to preside in Conventions — There's no Infallibility without that. — If the Truth were known, I fancy the Sermon took its rise from this Text.

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(k) V. 64, 65. (l) *Artic. 20.* (m) *Burnet's Exposition on the 39th Art. p. 195, 196.*

Whether she and her Church, did, at the very first setting out, Decree and Ordain, Rites and Ceremonies, contrary to the word written? I leave it to you Gentlemen, one and many, to discuss; but as to Expounding one place of Scripture, so as to make it repugnant to another; I take leave to shew a Pattern. ‘*We are accounted Righteous before God, only for the Merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings.* Wherefore that we are Justified by *Faith only*, is a most *wholesome* Doctrine, and very full of *Comfort*. — (a) ’Tis very odd that People shou’d talk so much of Faith: And believe nothing! — Fancy shou’d have been the word in this Article too. — Where she found Scriptures for *Faith only*, I cannot tell; But I know where ’tis written. *What profiteth it my Brethren, tho’ a Man say he hath Faith, and hath not Deeds: can Faith save him? — Videtis quoniam ex operibus justificatur homo et non ex fide tantum.* — (b) ’Tis sad *Comfort* this, for poor Souls to be forc’d to swallow Damnable Errors, and to be told at the same time, *’Tis very wholesome!*

’Tis not my design at present, to Convasse her whole 39. They are of the same Brewing all: Never a Barrel better Herring; except those receiv’d by *Tradition*, call it Popery if you please — What I have to say now is, that if the Doctrine of her Church was bad for the Souls of her Subjects, her Discipline for the propagation of it, was as bad for the Bodies: in this

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(a) Artic. 11. (b) St. James c. 2. v. 14. v. 24.

again the Copy'd not from our Saviour, but from the *Arabian Prophet* dilating his Alchoran, Jayls, Fines, Prisons, Banishment, loss of Estate, and Life (for persisting in, and practising the Religion of her Ancestors, and not conforming to her Gospel) supply'd the want of supernatural Aid. *God*, says the Apostle, *has chosen the Foolish things of the World to confound the Wise, and the weak things of the World, to confound the Mighty* (c) Far from prescribing such Cruelties for the Propagation of *his Church*, he forwarn'd both the Pastors and the Flock, that it was to be their Lot to suffer all these for his sake ; not to Aft them ; and by this way enter into *his Kingdom*, after the example of their Lord and Master. But the wise Queen forſaw *her Church* wou'd never thrive with Methods so unfavory to Flesh and Blood, human Inventions must be kept up by human Means: But 'tis Cruel, and none of the Sanctions of *Christ's Law* (d) His indeed are Rewards and Punishments but of what sort ? *qui crediderit, saluus erit, qui non crediderit condemnabitur*. (e) Here 'tis certain my Lord Bishop of *Bangor* is altogether in the right— and to wheedle in, ' these Persecutions under pretence ' that the Scriptures and your own Liturgy ' from thence, has taught you to Pray for ' Kings, and all that are put in Authority under them, that they Minister Justice, to the ' Punishment of Wickedness and Vice, and to the ' maintenance of true Religion and Virtue, (f)' is a
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(c) *S. Paul* 1. Cor. c. I. v. 27. (d) *Serm.* p. 14.
(e) *Mark* 16. v. 16. (f) *The Report* p. 10.

fly contrivance, but a very false Comment on the Text of H. Scriptures, especially if by *true Religion* we are to understand *Q. Elizabeths Church*, and by *Punishment*, Penal Laws for all, who will not pin their Faith, on her Sleeve. No body disputes, but that Temporal Rewards, and Punishments, are Instruments of the States and Kingdoms of this World, to encourage Virtue, and suppress Vice: So far they are Justifiable (in the hands of those that manage them) by the H. Scriptures; but to convert them to Swords and Engines, for the Propagation of our own Whims, and Inventions upon the Gospel: I say again is *Mahomet* all over. The *Pretence* of making Scriptures her Rule, and the Word of God her Guide, was her *Pidgeon*, (as he had his) to whisper in her Ear, what she pleas'd to afford the people of these Nations for *Comfortable* and *Wholesome* Doctrine: and *His* method of forcing it on the Subject, by Terror and Desolation was *Her's* — No Christian Princes, when they pretended Zeal for the defence of Christianity, or Catholick Religion ever acted after this Rate, or if they did, were undoubtedly in the wrong, and not to be imitated; much less excusable is it, to have the Sense of H. Scriptures wrested, and the Prayers of Liturgys directed to this Intention. —

For a Religion, a Faith, a Church, to become *Universal*, and spread thro' all the Nations of the World, in spite of all Oppositions, Persecutions, Cruelties, and Executions; is a clear Argument of its divine Original, and of

an invifible Power at the Helm ? 'Tis a Demon-
 ftration : That all the Promifes made by our
 Saviour, were not confin'd to the days of his
 Apoftles : but *That he does himfelf certainly thus
 interpoſe ; and is ſtill Himſelf the Legiſlator.* (g)
 To ſay *he does not*, is banifhing the true Faith
 of *Jeſus Chriſt* out of the World, and impower-
 ing every Man that pleaſes to make a Church
 (or Kingdom as his Lp. phraſes it) of his own,
 and *Govern and Reign in their own, not in his.* For
 the Judgments of Men are ſo Maggoty, ſo In-
 conſtant, ſo Inconſiſtent with each other ; and
 even vary ſo often from themſelves : That what's
 Law to day is Treason to morrow ; what's
 Goſpel one year, is Schiſm and Hereſy the next :
 And all by the ſame Rule too ; that he muſt be
 a very ſelf conceited Man who will pretend to
 ſhew the true Religion by no other Authority
 but his own, or of a Woman, as fallible at leaſt,
 as himſelf.

Here if we will have recourſe to the Nature
 of things, we have a Teſt to diſtinguiſh true
 Religion from falſe : Divine Revelation, from
 Humau Invention. Chriſtians from Heathens,
 Pagans, and Turks ; and the true Church of God
 from all Pretenders. *Truth* is from God and he
 ſupports it, *I will be with you to the end of the
 World, &c.* But by what means ? the Apoſtle
 tells us, by the weak things of the *World*,
to Confound the Mighty : It ſhall be perfecuted,
 Jayl'd, Fin'd, Whip'd, Gibbeted ; and
 yet it ſhall Settle and increaſe thro' all the Na-
 tions

tions of the Earth. A Religion of human Invention (either of Men or Women) must be supported too, but by the Sharpest of human means: They shall Persecute, Jail, Fine, Banish, Hang, Draw and Quarter, and still all this, cannot fix it in one Island, but it falls foul on it self, Shatters into Pieces, and destroys it self with its own Weapons, *Scriptures are our Rule, Nothing but Scriptures!*

Humane Religions, and Churches, depend intirely on humane Power for their Existence: Their Founders, Inventors, and Abettors, cannot Relieve 'em otherways then by Force and Violence. Every Branch and Church of the pretended Reformation abroad, fix'd it self in those parts of Europe where 'tis settled, as well as in North-Brittain, by Riots, Rebellions, Wars and Blood: and as *Beza* very Judiciously said, *Ni ita factum esset, quas tandem Ecclesias hodie haberemus? Had not this been done, how shou'd we have come by our Churches?* — (h) What havock and Distruction they wrought in these Nations! Some are alive still, and remember: more feel the effects, in the decay and ruin of their Estates, and Families, and all may read at large and wonder, whence such an unparell'd Barbarity as was committed at the Gates of *Whitehall*, cou'd spring! And from what source, such an inundation of Rapins, Sacriledge Murthers and Blood, cou'd Flow! I know you are unwilling
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(h) *Bez. Epist. Theol. Ep. 68. p. 318.*

to have your *Rule* disgrac'd and all this ascrib'd to It— But 'tis too true, Not a *Battel of the Lord* was Fought, where *Scriptures* did not lead the Van: And Preachers found in *Scriptures*, Texts, To Bind their Kings in Fetters, and his Nobles in Manacles of Iron.—

Now Gentlemen I think, I have told you, who did, and who did not give you *Scriptures alone* for a Rule; and I hope you perceive the Source of your Quarrels, and the ill use you make of what you have got: you are like Buccaneers, who Fight all of a side till they come to Plunder, and cut one anothers Throats, when they come to share Stakes— and why? Because every Man has an equal Right and Title (if I may be allow'd the Expression) to take care of his own Interests. This is the general ground of Quarrels, and no body can help it: is not this the Case? —

You three and one Agree in this first Principle of Reformation, that the H. *Scriptures alone* are to be your Rule and Guide: No Church in the World had any Authority in the 15th. Century, to interpret to your Patriarchs. That wou'd have spoil'd all as my Lord Bishop of Bangor says, and drown'd that *Harmonious* variety of Doctrine, of the Reform'd Churches. But then you One and Three, divide again about this *Rule* and *Guide*; and wou'd have it manag'd each of you a different way, for the Benefit of your Politick Schemes and Views, in your present Circumstances. This is nothing new: for
 'twas

'twas so from the beginning with you. I omit foreign Instances, and will only speak to Presidents, here at home.

King Henry the 8th. wou'd have the Supremacy, and *Luthers penes nos solos Autoritas interpretandi* for reasons best known to himself, and that all the World knows : With it he stamp'd a Religion for this Nation very particular, and out of the way from all rest of Christendom. For he Hang'd up the Papists and burnt the Protestants.— The Ministry in his Sons Reign to advance their politick Designs and Interests, made use of it to coin another different Creed for the People of *England* ; a great deal better then that King Harry had left 'em for a Legacy. Lastly Q. Elizabeth had the best reason of 'em all three, to get this *penes nos* into her Possession.—

To follow the Thred : High Church receives her Faith by Tradition from the Virgin, with the perquisites belonging to it, and is desirous to continue in Possession, content that *Penes nos solos* shou'd be consider'd as Dead in Law ; void and of no effect since her Demise ; tho' intail'd on her Successors Kings and Queens of this Realm, and consequently invested in his present Majesty King George ; to Choose what Persons he shall think fit for the Visitation of the Ecclesiastical State and Persons, and for Reformation, Order, and Correction of the same, and of all manner of Heresies, Schisms, Abuses, Offences, Contempts, and Enormities, being it is for ever by this Act united and annexed to the Imperial Crown of this Realm. Low

Low Church is desirous to enter shares in these Profits and Posts, and therefore wou'd have this *penes nos* alter'd, and interpreted more in favour of the Publick: Every man for himself, and God for us all, as the saying is. For this purpose Lord Bishop B. writes a Book and Preaches a Sermon: His text, words of our Saviour, S. *John* 18. 36. *My Kingdom is not of this World*, but certainly his Lordship will never perswade any, but such as are very forward to believe him, that the *Divine Wisdom* was then telling *Pontius Pilate*, how he had settl'd his Church, here upon Earth.— He did that with his Apostles, both before and after.— By the context it appears to me, that the Jews to gain the Roman Governour on their side to Condemn him, accus'd him of Ambition, and a Design of Usurping the Throne of *David* from whom he descended, as is plain by their Words, *if thou settest this Man at Liberty, thou art no Friend to Cæsar. Pilate* therefore having ask'd him v. 33. *Art thou the King of the Jews.* Jesus answered, *My Kingdom is not of this World*; in the same sense, without dispute, as he had done to the Mother of the *Zebedees*.— I am of Opinion his Lordship may with as much ease, Preach another Sermon on the Petition in Our Lord's Prayer, *Thy Kingdom come*, and perswade his Auditors, there's no further necessity for repeating it, since his Sermon.— It lay conceal'd in *Wales* till his Lordship brought it to Town from *Bangor*. Then there's the Article of the Apostles Creed too; *I believe the H. Catholick Church*. That may be the Subject of another,
for

for the same Purpose, and liable to the same Construction: For *Church* is *Kingdom* you know; and the Article will run thus. *I believe the Holy Kingdom of Christ*: And by an Inference from his Lordship's Doctrine, plain-er still: *I believe my Self and no Body else*: And then a Man is sure not to tell a Lye, at least when he repeats this Article. Our Dove, understood it in his Lordship's Sense too, to be sure, for her Self: For I never heard of any Church she *Believ'd*, after she had got Enacted, *Jurisdictions, Privileges, Superiorities, and Preheminences, Spiritual, and Ecclesiastical, as by any Spiritual, and Ecclesiastical Power, or Authority hath heretofore been or may Lawfully be exercised, &c.* Here's an Authentick Creation of a Pope *Joan* in Petticoats; not an idle Story of one in Breeches. But whilst her Hand was in; compiling Articles of Faith for her Subjects to believe, and disbelieve; and altering such, she did not Like; I think she committed a great Sollicism, in not altering likewise that *Article*, and giving it Words that shou'd express a Truth, for her believers to Repeat: Thus: *I believe Holy Q. Elizabeth*: For Varnish and Japan it as much as you please, the Sum of it will be, she made her Church of *England* believe *Her*, instead of believing any Church her self; as her pious Father and learned

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Brother had done before her, and these are your Gods, O *Israel*, who brought you out of the Land of *Egypt*. Well? Tho' I cannot be of Opinion that his Lordship's Sermon, has any coherence with his Text: Yet I do think the Lower House of Convocation have no *Reason* to represent his Lordship's Doctrine, as tending to Subvert all Government and Discipline in the Church of Christ. For they and his Lordship are equally Innocent, or equally Guilty: Since they both hold for the same Principle, *Scriptures alone*: And there can be no other Difference, but that they would Monopolize it to themselves, and his Lordship in a more frank and generous Way, is for sharing it with his Neighbours.— As to the Second Accusation that his Lordship seems to impugn and impeach the Regal Supremacy in causes Ecclesiastical, and the Authority of the Legislature to force Obedience in Matters of Religion by Civil Sanctions. Nothing of this Nature, can be made appear against his Lordship neither, for any Man may safely Swear, that his Lordship desires and wishes with all his Heart, that his present Majesty K. G. wou'd exert his Regal Supremacy, in Favour of the *Kingdom of Christ*; and the Legislature enact Obedience to it, by civil Sanctions: And both in imitation of their Glorious Predecessors, Queen *Elizabeth*, and her Parliaments, cull out such Ministers, as are for the Work, and turn out all who may any Way Obstruct it. The Light of the Gospel shines Brighter now (as 'tis thought) in Peoples

ples Eyes, than it did in the dimm Days of Queen *Elizabeth*: And the *Protestant* Principle is wrought up by more sublime and refin'd Wits, to a greater Perfection; her endeavours were but the Dawn of Reformation. A great deal of the *Egyptian* Mists, Fogs, and Darkness of *Popery* still overcast Religion, and clouded her Sight; Things were done but by Halfs—— for Example, this very Point in Dispute— She cou'd never be prevail'd with, to set the Four Evangelists entirely at Liberty: (b) All she did was to put 'em into Messengers Hands; where they have lain ever since under Confinement.— She and her Bishops, (she said) shou'd have the Authority to interpret for her Dominions as the Pope and his Bishops did for the Rest of Christendom— Not an Inch of Protestancy more cou'd be got from her in this Case, but, that she'd Renounce for her self and them, all claim and pretension to our Lords being with them, as also all his Promises of the Holy Ghost for ever, &c. which the other *Supream* with his Bishops stand stiff for, and will not be perswaded to Relinquish, and become *Fallible*: Because (say they) we are Commission'd by him, and act as his substitutes in his Kingdom; not *in our own*, by virtue of Acts of Parliament. He sees very well what we do, and having promis'd his Substitutes

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(b) *Burnet's Abr.* p. 340.

at First, that he would be with 'em, &c. we verily believe he takes Care by invisible Ways, that we shall not abuse his Subjects with Superstition, Idolatry, and Damnable corrupt Doctrines, but that we shall deliver to 'em his eternal Truths, not our own Whims and Comments; this is all the Infallibility we Claim, which is nothing in reality, but that *our Lord* who has employ'd us, is *Infallible*, Omnipotent, Infinitely Good: Who died for the Salvation of us all, and will have *us* Instructed, and Instruct others now in Truth, as well as those that liv'd in the Days of his Apostles.— Unless you'll say he came down from Heaven to teach Truth only to one Generation; and left all the Rest of Mankind to shift for themselves, with an *Excuse* instead of *Doctrine* for their Salvation: That they knew not how to come by it, amongst the Various Interpretations, &c. can any Christian believe this of J. C.—This last Plea Protestants must not allow, for it deposes Reformation where 'tis already, and shuts the Doors against its entring any where else, and that's a special Reason. And the *other* Plea is but a Bastard Brother to it, and does the same Mischief: Therefore (I say) 'tis thought, that if the Supream Ecclesiastical Authority wou'd Impower a certain set of Men I cou'd Name, for the *Visitation of the Ecclesiastical State*, &c. *Reformation of all manner of Errors* &c. a more Compendious Abstract of Christian Faith, then has appear'd as yet in the World, wou'd soon be Publish'd, with

with an Abridgment of unnecessary Articles that tower it above our Reason, and are not compatible with our Five Senses. This would be a more Gentleman like Faith, relishing of a free and liberal Education: For as a Gentleman of my Acquaintance (c) says, (who is very well read in the Principles and Nature of modern Christianity) " what signifies Parroting over so many " Creeds. The doing of which can be no " more pleasing to God, then if a Parrot " shou'd pronounce so many Words— (d) St. Paul's *sine fide impossibile* is out of Date, the *virtuosi* make surprizing Discoveries in Religion, as well as Philosophy.

This digression does not make me forget the Interests of the Nonjuring Church; tho' she's in a manner withdrawn into the *Wilderness*, and almost *Invisible*, she has her Politick Views as well as the Rest, looks behind as well as before her, considers what has been, may be again. A Supream Head of one Religion, and a Body of another, is an odd Sort of a Compound: Therefore she's of Opinion now, 'tis better to have no Head at all: Long and Fatal Experience having convinc'd her at last, that her Original was Humane not Divine. Five or Six Hundred Spiritual
Common

(c) Mr. Whit. Bulstrode's Letter I. p. 163.

(d) Heb, II.

Common-Wealths, canton'd here and there, in the Four Corners of the Earth, she thinks wou'd be Right. *Metropolitans* might sit on Top of the Steeples, and preside with a far better Grace then *Semper Eadems*.— And still a Fig for the Pope— But alas this is all Human Invention as well as the Rest, and subject to the same Frailties of Anarchy and Confusion; in Lieu of that Unity our Lord so earnestly repeated in the Prayer to his Heavenly Father. *St. John* 17. — If I have guess'd Right at all your Aims, and the Conceal'd Inclinations of your Hearts, (which your Actions manifest) what a stalking Horse do you make of Religion and Scriptures?— Whilst 'tis the Duty of every Mortal to square his Actions, his Words, even his very Thoughts by *them*; you, and all your Founders have all along been contriving to make *both* stoop to your Appetites, for the Things of this World, and some very Vile Ones.— As the Articles of your Belief, are meer Equivocations to signify any Thing or Nothing, *true* or *false*, just as you please to Interpret; this has an Influence on the Honesty and Morals of the People, to make every Thing to be *Right*, or *Wrong*, *Good*, or *Bad*, just as it suits with their Convenience, Interest, or corrupt Inclinations: And a canting Sound of Reformation, the Light of the Gospel, Gospel Dispensations, &c. Trumpetted in the Ears of the *Unlearned and Fickle* Multitude,

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leads 'em on to their own Destruction, (e) hears
 " Difference enough between the *Popish* and
 " your Reformed Church, the Truth of
 " Doctrines, and the Excellency of one Com-
 " munion above the other! (f)

Popery — There's a Word, that might have made the Thirty Nine just Forty — For it signifies even what you please too. You make a Rash Judgment if you think I have been all this while Pleading for it. No, I am not, for Novelties in Religion; and Popery is not so Old by a Day as the Reformation? 'Twas never heard of in *England* before; tho' Christianity, and Catholick Religion, had been planted in the Nation, both amongst the *Britons* and the *English*, by the Zeal of Popes, many a fair Day ago — 'Tis nothing but a Coat made of a Bull-bear's Skin, Lin'd with all the Wicked Filthy Rags, that can be pick'd up; Your Primitive Fathers, were the Taylors, *in diebus illis*, the Use they made of it, was, for Reformation amongst the *Vulgo*, till at last Reformation clap'd it on their Backs, and kick'd 'em out of Doors *also*. Does not this look something like a Judgment! Or the Story of *Phalaris* with his brazen Bull? Nay, the very Reform'd Whigs and Dissenters have had the Inside out, on their Backs (when the late B. of *Salisbury* was in his high Flight's

Flights for he had 'em too, when they made for his Purpose) and were dy'd a deeper Crimson, then *the Scarlet colour'd Whore*. (g) 'Tis
 " a very hard Case that Words and Sounds
 " shou'd have such an Effect, (not upon the
 " Nature of Things, which is unmoveable ;)
 " but upon the Minds of Men in thinking of
 " them ; (h) that the very same Word re-
 " maining (which at first represented tru-
 " ly one certain Thing) by having Multi-
 " tudes of new inconsistent Idea's, in every
 " Year added to it, becomes it self the grea-
 " test Hindrance to the true Understanding
 " of the Nature of the Thing, first inten-
 " ded by it— " Since No-body owns the Pro-
 " fession, methinks all Party's shou'd agree, to
 " discard the *Mischievous* Word, and inform
 " the People of the true Design and Original
 " meaning of it, if for no Honester a Reason, at
 " least to prevent the Currying one anothers
 " Hides with it, every Day a Fresh : If you'l
 " yield to this, we'll take the Sermon in our
 " Hands, and *go back to the New Testament it*
 " *self*, to make the Experiment, whether we
 " have not lost the Sense of this Word, *Church*.
 " (i) *Because there alone we shall find the Origi-*
 " *nal intention of such Words, or the Na-*
 " *ture of the Things design'd to be signify'd*
 " *by them, declared and fixed by our Lord,*
 or

(g) Burnet's *Disc. of the Doctrin Worsh. and pract.*
 of the C. of R. p. 36. (h) *Serm. p. 4.* (i) *Sem. p. 9.*

“ or his Apostles from him, by some such
 “ Marks, as may if we will attend to them,
 “ guide and guard us in our Notions in those
 “ matters, in which we are most of all con-
 cern’d— but I protest before hand I will go no
 farther ; nor be carry’d up into the Clowds, in
 Search of *Kingdoms* and *Kirks* where there’s
 neither path nor track ; hurry’d Backward
 and Forward by every wind of Doctrinē to
 be drop’d at last, the Lord knows where !
 If we can find *the Holy Catholick Church* of
Jesus Christ upon Earth, well and good ! I will
 believe her and her Doctrinē, and admit of her
 Interpretation of Scriptures, as well, as the
 Scriptures themselves, at her Recommenda-
 tion: But if there’s no such Reality ; no-
 thing but a mere notion and sound of
 Words— why then, I Know what I Know !—
 But I believe Nothing. Nor No body. Not
 any Interpretation, not even my own ; (tho’
 never so stiff and positive in my *Opinion*) for
 that’s all, ’tis not Faith. Nor can I *believe*
 there’s any such thing as a *Text* to interpret :
 ’Tis only a Supposition ; a postulatū, unless
 there’s a Church of God, (a Real Autho-
 rity, and Infallible too, which I am bound
 in Conscience to *Believe*) that Preaches it
 to me.

That there was such a Church of *Jesus*
Christ once, I appeal to the Sermon “ *At first*
 “ *it was only the number Small or Great, of those*
 “ *who believ’d him to be the Messiah* ; or of
 “ those who Subjected themselves to *Him* as
 E “ their

“ their *King*, in the affair of *Religion*. ” (k)
 This is very Fair and Orthodox ; but has
 his Lordship read no more, of this Number
Small or *Great* ? What Authority and Power
 the Messiah left with them, over the Reli-
 gion and Consciences of Men at his Ascen-
 sion into Heaven ? How they Acted in this
 Affair ? Had this been told in the Sermon,
 it wou’d have sav’d the Pains of retracting a
bold and too general Assertion ; but it wou’d
 not have prov’d any thing for the *System* I
 own ; and Politicks are made use of, in the
Pulpit, as well as at the *Bar*, not to Blab out
 any thing, that may Prejudice the Cause. —
 His Lordship must own whilst this Number
Small or *Great*, (and it was Greater and Grea-
 ter every Day) were upon Earth such *Sub-
 jects* as his Lordship pleads for, were *Rebels*,
 and banish’d the Kingdom both in this World,
 and the next. Deliver’d over to Satan. This
 was *Excommunication*, but not *Humane*, nor a
 Trifle, because twas by Authority from our
 Lord. — Well, but when the Bodies of this
 Number, *Great* or *Small*, were inshrin’d and
 their Souls in Heaven ; then there was an
 end of *Substitutes*, *Viceregents* *Interpreters*. — &c.
 Liberty and Property was Establish’d ; and
 his Lordships *Kingdom* Succeeded, &c. Soft
 and Fair ! Whence did his Lordship fetch
 his *Apocripha* for this piece of History. —
 This

(k) p. 10.

This is some of Bishop *Burnets* Original Manuscripts, with Amendments Bequeath'd to his Lordship — I never read of any *Revolution* in the Government, — Nor of any Acts of *Limitation* in the Prerogative — Hereditary Right took place still in every Succeeding Age: Till just two hundred years ago (as I said) 'twas deem'd to be Guilty of Introducing Popery and Slavery; and was *Abdicated*, as unfit to Govern a Protestant Kingdom. High Church allows of this — even a *Nonjuror* must own this was well done, — Yet they are so void of Reason, that they will not allow, that it was done on the Bottom of *Revolution* Principles, (because the *Original Contract* (the *Lex Salica*) betwixt the People and their Governors was broke, there was a total Subversion of the Constitution, and they might make a new one with whom, and with what Limitations they pleas'd) but will obstinately maintain a Nonsensical Hereditary Claim, for no other Reason, but because they shall get by it Dominion and Profit: Not that they Care a rush for the Infallibility part, of *Right* or *Wrong*, *True* or *False*. Let's see a little into this, and try if 'tis not impossible to Reconcile two Protestant Doctrines.

Christ left behind him no visible Authority. No Vicegerents, no Interpreters since his own (or that of the Apostles) expired, says L. C. (1) — Christ left behind him a

E 2

visi-

(1) B. B. *Answer to Dr. Snape.*

visible Authority : visible Vicegerents, visible and Audible Interpreters call'd the Visible Church of Christ, " A Congregation
 " of faithful Men, in the which the pure
 " word of God was Preach'd, and the Sacraments duly Administred according to
 " Christ's Ordinance.' (n) But alas 'twas Frail, Fallible, Err'd grossly, let Superstition and Idolatry creep into her Belly, was a Whore of *Babylon* ; for the Promises of Christ were only to his Apostles : Expired with them, &c. (o) This is the Doctrine of the other two Churches. Now if there were not something in the Case of greater Concern (to them) then Religion ; wou'd any People, make such a Noise about a Trifle ! A Nicety ! whether such a Vile Creature of a Church had an Authority ? (which no body was oblig'd in Obey, but on the contrary oblig'd to Conscience to abandon) or had no Authority at all ; which is the same thing ? For shame Gentlemen Peace, Peace, keep the Peace. *Luther* was a Madman for adding to the Article, *Quod nos interpretamur hoc Sensit, Spiritus Sanctus*. Queen *Elizabeth* shew'd the Modesty of her Sex, when she own'd that Churches might Err (but I hope she did not mean to include the Holy Catholick Church of *Iesus Christ* which we profess to believe in our Creed) That wou'd resemble too much the Virago. " The Churches of *Jerusalem*,
 " *Alex-*

“ *Alexandria* and *Antioch* have Err’d, so al-
 “ so the Church of *Rome* hath Err’d not on-
 “ ly in their living and manner of Ceremo-
 “ nies, but also in matters of Faith.’ (p) *Lut-*
ther’s Church has Err’d, *Calvins* Church has
 Err’d. King *Harry’s* Church has Err’d. K.
Edwards Church Err’d, but his Sister Men-
 ded it. Queen *Elizabeths* Church (’tis a Hun-
 dred to one at least) has Err’d. High Church
 Err’s, Low Church Err’s. Nonjuring Church
 Err’s. At least, the odds are against *Either*
 side. There’s none but the Quakers, and the
 Men of Bishop *B. Kingdom* (tho’ I think his
 Lordship admits the first for Subjects, then
 they are all one) who can never be in the
 Wrong— ’Tis no matter for what St. *Peter*
 says, *that the unlearn’d and Fickle, pervert the*
Scriptures to their own Destruction;— He was
 a Pope.—

As long as the Phrensy lasts of every Man,
 or any Man, or any particular set of Men,
 making *Scriptures alone, their Rule and Guide,*
 either, for themselves; or for themselves and
 others; the Nation is but one Hospital of
 Distracted heads in matters of Religion.
 When a Man’s once got out of his way, the
 further he goes the more he Strays; and if
 the Saylor steers his Vessel by a wrong Point
 of the Compass, he may Sail still he has turn’d
 round the Globe, but shall never Arrive at
 the

the Port he design'd. This is the Case with all you pretended Reformers; You have been Troting on, and Tacking about with every change of Wind for these 200 years; are got into a Wood; in Clouds and Foggs, have your Degree of Latitude, and in lieu of it, lost are intirely bent, on the Search of a fixt Point of Longitude, for a North East, or North West passage into the other World.— But 'tis all to no purpose; it has been try'd oft enough to convince you, 'tis Labour lost, of no Profit; but certain Shipwreck. The Debate you are upon at present is a Material Point, and tho' you say, you are all one in Essentials; no reasonable Man can believe it, till you resolve Unanimously who is to have the Authority of Interpreting.— The Article of the Apostles Creed, *I believe the Holy Catholick Church*, is a very Essential part of Faith. You have all the Claims before you: *Luthers, Calvins, Q. Elizabeths*, the Bishop of *B's* Kingdom, &c. Now to which of all these Interpreters are Christians in Conscience oblig'd to Submit, (for Authority to interpret you all in a Trimming sort of a way are forc'd to grant) but I wou'd fain see the *bold Man's*, *Quod nos interpretamur hoc Sensit Spiritus Sanctus*. Unless ther's that join'd to it, Interpretation is not worth a Button. A quick dispatch is earnestly wish'd for, before all Faith and Religion is interpreted away out of the *Scriptures* and *Creeds*: for Reformers are a Gospel sort of Chymists, and their Heads Limbecks, that distill the *Scriptures*,

tures over, and over, till all Evaporates into *Fume*; and will not be at rest, till they have strip'd the Nation stark Naked, as it was in the days of *Hengist* and *Horfa*; the Consequence of this will be, what every True Protestant loves, as the Devil loves Holy Water; to have the Pope of *Rome*, send Monks again, to Convert us to Christianity and Popery.— You see I make use of all the Perswasives I can pick up, to Create *Peace* and a good understanding amongst you! If this last has lost the Virtue, it us'd to have, in Cases of Necessity; I will prescribe one, that I am sure will do, when nothing else can; tho' Ten to One you'll say, it Destroys Liberty and Property.

'Tis this: Instead of puzzling your Heads and one another, with new Churches and Kingdoms, or believing human Inventions on the Gospel and Scriptures: Either of *Luther*, *Calvin*, Queen *Elizabeth*, or any Body else: Set aside all Interest, Prejudice, Prepossession, Party, &c. And consider, whether there was not a time, when the *Holy C. Church of Jesus Christ*, by Authority from him, interpreted the Scriptures; and Christians were oblig'd in Conscience to believe her Interpretation, and not make Scriptures alone their Rule and Guide, despising Her.

If so, either this Holy Catholick Church of *Jesus Christ*, was lost some time or other, her self: Or lost the Authority she had from him, to interpret Scriptures to Christians.

Low

Low Church is of Opinion she lost her Authority. High Church thinks she was lost her self.— When a School Boy tells a Lie, how many more is he forc'd to invent, to make out his Story! But ask him when, where, how, who told him so, &c. He certainly Cutts, and is caught in his Roguish Tricks.

To secure her Authority, the Apostles declar'd it an Article of Faith for *Christians* to profess daily, (not only whilst *They* shou'd be the Pastors,) but to the end of the World: That *they believ'd the Holy Catholick Church*. And this has been Profess'd, Declar'd and Repeated, both in Publick and Private, every day, by Millions; from the Age they Liv'd in, till this very Day.— What a strange Article did the Apostles put into their Creed for People to *Parrot over*, when she had lost her Credit! — How many more Unwarrantable Tales must be invented and told, to make Folks believe this was possible? —

If this *Holy Catholick Church of Jesus Christ*, was lost her self, but left a Piece of her Authority behind her, which Queen *Elizabeth* took up and made a present of it to *Her Bishops*! — when was it she disappear'd? in what Age of Christianity, in what Kingdoms and Countries, first? for (She was Catholick or Universal) what Histories or Writers of those Days give the Relation, or mention the Revolution? This cou'd not be done in

a Corner.— I have Read so many Inconsistent Answers to these Queries from you Gentlemen, Every one in a different Story; or else telling it after one another, that 'tis plain, they are mere Inventions, and Untruths: since your Evidences do not agree. — The Substance of 'em all is, that some time or other, you cannot tell when, Popery (which turn'd into English, means Superstition, Idolatry, Errors, corrupt Doctrines &c.) Crept in— Crept in! Where? Into the *Holy Catholick Church of Christ!* — The Devil himself never believ'd such a Story. He might put it into some Peoples heads; but he Knew better things. — To decoy 'em from her, was his Business; then he had 'em in his Wiles, cou'd Manage 'em at pleasure; make 'em believe any thing, or nothing; — *Luther or Calvin, Whn. Ck. or Thd.* This is one of the depths of Satan, the last B. of S. was not aware of.— I have Read of abundance of Hereticks with their Heresies, Errors, Superstitions and corrupt Doctrines, who *Crept out* of the Church: But never of any that *Crept in*. — Your inspir'd Patriarchs, *Crept out* of the Church they were Christen'd in; but none of you, can name us the Church they *Crept into*. — They all of 'em made Churches of their own, for deluded People to Creep into, and believe *them*; and not *Believe the Holy Catholick Church.*

And is not this a mighty plausible Tale! That about a Thousand years ago (some hundreds over or short; that's the Calculation

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as near as you can Gueſs) *The Holy Catholick Church*, Duck'd down at *Queen Hithe*, and never popp'd up her Head again, till the Reign of King *Henry* the Eighth: was pluck'd up as far as the Knee's, by *Cranmer* and *Ridley*, in the days of his Son; and quite ſet upon her Legs by the Daughter?—Or as ſome other Legends will have it; now and then Peep'd out here and there; but the Whore of *Babylon* being *Universally* every where, wou'd hit her Raps over the Pate, and make her pull in her Horns?—At the time ſhe div'd, whenever it was, what ſaid her Biſhops, her Paſtors, her Learned Doctors! Did none of 'em oppoſe it? They uſ'd to be very Alert, when any Novelties, or new Crochets, were ſtarted in Points of Doctrine! were they then all a Sleep? — Our Lord too moſt certainly muſt have been again, (b) *In the Sterne a Sleep on a Pillow*, whiſt his Church bulg'd and pluog'd in: *Did none of 'em cry out to awake him, and ſay unto him, Maſter careſt thou not that we Perish?* — This was done we muſt ſuppoſe, in the dark Ages of Ignorance! If any body will but take the the Pains to look over only, the *Catalogus Scriptorum*, of every Century, he will ſoon perceive that this happen'd when People cou'd neither Read nor Write—no Body but the Pope. “*They were an inſenſible*” and

(b) *Mark* 4. 38.

“ and degenerate Race, who were thinking
 “ of nothing but their present Advantages:
 “ and so that they might *Then* support a
 “ Luxurious, and Brutal Course of Irregular
 “ and Voluptuous Practises, they were easily
 “ hired to betray their Religion. Blind,
 “ Ignorant, Lazy, Dumb dogs, that cou’d
 “ not bark against Idolatry, Superstition, Po-
 “ pery creeping into the *World*.—’ Here’s
 a Sketch indeed, that the late Bishop of
Sarum design’d for the Clergy of the Church
 of *England*, which I believe to be as Loud
 an Untruth, as any he ever told: Yet shou’d
 it be admitted: Still *he* Yelp’d, and Howl’d
 continually *Himself*: And was there no Bo-
 dy, in the Imaginary Spaces of those dark
 Ages, of equal Merit to him, who might
 have left Posterity, a Preface, an Introdu-
 ction, an History, some Sermons or Pamphlets
 for a Warning?— This is a very odd Con-
 ceit, that they shou’d all *lye down* at the same
 Instant, in every Climate of the World (as
 if it were by consent) and take a longer Nap
 than the seven Sleepers! Such Supposes as
 these, wou’d never be offer’d for Argument
 by Men of Sence; were it not for the old
 saying, a bad Excuse, is better then
 none. —

To conclude this Subject: our Lord did
 Form his Church whilst upon Earth, of a
 Number *Small* or *Great* (as the Sermon says)
who believ’d him to be the Messiah. (c) He left
Authority

(c) S. John 17. 18.

Authority with this Church to interpret the Scriptures, (which the Sermon conceals :) and Christians were oblidg'd in Conscience to believe their Interpretation, and not their own Fancies. *This Holy Catholick Church*, " was a " *Visible Congregation of Faithful Men in* " the which the Pure Word of God was " Preach'd, and the Sacraments duly Ad- " ministr'd according to Christs Ordinance " (as Queen *Elizabeths* Nineteenth Article " says) (d) *This Visible Congregation, or Holy* " *Catholick Church*, Preach'd the pure Word " of God, and Administr'd the Sacraments " according to Christs Ordinance in every " Age' (e) from the Apostles to this day, and will do so to the end of the World : And never disappear'd, nor was Corrupted with Errors, Superstitions, &c. You are all of you therefore oblidg'd in Conscience to admit, and believe the Interpretations of Scriptures, this *Holy Catholick Church* delivers : (Not those of *Luther, Calvin, &c.*) or else you are liable to *This* Censure of our Lord, *who Dispises you, Dispises Me.* Lastly all Christians have the same Obligation, of not believing your Interpretations, no more then the Interpretations of your Founders, and Patriarchs ; nor their own Interpretations ; but the Interpretation of the *Holy Catholick Church.* If you will follow this Rule, there's an end of all your Disputes and Quarrels about Religion ; you may

(d) *Artic. 19* (e) *Ibid.*

may live in Peace on that Score:— You may **Unite** and *be all one*, as our *Lord* and his *Heavenly Father* are *One*: And the Members of this visible Congregation of his Holy Catholick Church, tho' dispers'd in all the Nations of the Earth, are *One*, in *Faith* and *Sacraments* according to *Christ's Ordinance*, and *the Pure Word of God*.— Nothing but this can prevent your disjointing into several Pieces still, to the end of the Chapter. — If you Blink, and affect to be short Sighted, and ask which is this Holy Catholick Church, where is she? Is she at *Rome*? At *Paris*, *Vienna* or the *Indies*, &c. (For such affected Queries are urg'd as Learned Arguments, by some.) The answer will not fit any of your Churches, or Visible Congregations. She is not Confin'd to *Rome*, *Paris*, &c. Nor to any Particular City or Nation; as all Sects are. She is *Catholick*, that is *Universal* both as to *Time* and *Place*: Through all Ages, from the Apostles to us: Through all Nations: *In Omnem terram exiit sonus* — *A Visible Congregation*, or Body of Christians thus *Universal* has a Demonstration to prove it *Catholick*, and her Doctrines *Holy*, and the true Faith of *Jesus Christ*: and *e contra* Assemblies or Congregations, who's Epochas, or Corners, are Evident to all the World; have the Mark upon 'em of Heresy or Schism.

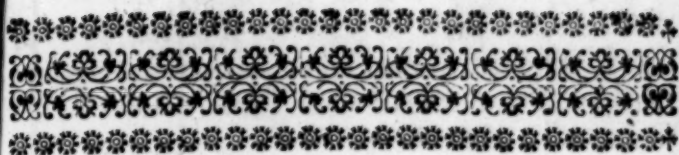
Our Lord when he laid the Foundation, said: *No Man when he lighteth a Candle, Covereth it with a Vessel, or putteth it under a Bed,*

Bed, but setteth it on a Candlestick, that they who enter in, may see the Light.—(f) as his Disciples were, *The light of the World*, whilst they liv'd. His Holy Catholick Church is the light of the World in all Ages. *And the City, set upon a Hill which cannot be hid.* (g) But if Men *Will* shut their Eyes at Noonday, they may tell us, they see no Light: And 'tis true, but whose Fault is it? This *Will* is a very Blind Faculty of the Soul, pretty positive, and obstinate; and if Inclined or Disposed to Act preposterously, and Guide the *Understanding*: it has its own way: *Scriptures alone for a Rule*; and then quarrels with all the World about the true Sense, and Meaning.— For as the Apostle tells us, *oportet Hereses esse.— 'Tis necessary there shou'd be Heresies, that it may appear who's in the Right.*

(f) S. Luke 8. 16. (g) S. Mat. 5. 15.

The inclos'd, if you please,
to your Nurfes.

PILATE's



PILATE's Question

WHAT IS

TRUTH?

ADDRESS'D

To the two SISTERS.



His Man's case was singular and Surprizing, but if well Reflect-
ed on, 'twill abate our wonder,
when we see *Truth* set before
peoples Eyes, and under their
Noses, yet they are resolute ; and the whole
bent of their thought and Invention, is how
to oppose it ! The Proprietors of this World
generally speaking, are guilty of one great
Fault and discover a Weakness, when they are
as shy of their best Friend, as of their worst
Enemy ; nay the last is a Favourite, perhaps, be-
cause he has the good breeding, to Fawn up-
on and Flatter the Master of a great many
bad

bad Qualities; Whilst the other, has the ill manners, to shew a concern for the want of good ones in a Person to whom he wishes well, and presumes to tell him *Truth*. This is one way that keeps *her* in awe, and at a distance; But this is a small fault, (in comparison) tho' the Ground and Source of more prevalent ways and means, to banish her the Thoughts, and Minds of Men. " When
 " the Frowns and Discouragements of this
 " present State attend upon Conscience and
 " Religion; when the Kind and Charitable
 " force of Penalties and Capital Punishments
 " to make Men think and chuse aright are
 " apply'd; nay when the lesser and more moderate Penalties of Negative Discouragements that belong to human Society, are
 " put in Practice, this is to act contrary to
 " the Interests of *True Religion*, when these same Proprietors, will impose their Sentiments on the World, for the true Doctrine of Heaven.

The Jews, tho' Slaves in a manner to their Roman Masters, yet such was their Malice to our Lord, that they Bully'd their Governour, into a compliance with their Rage and Passion. *If thou (say they) settest this Man at Liberty thou art no Friend to Caesar*: And he thro' a servile fear of displeasing the Court, and loosing his Post perhaps, comply'd with their importunity; Sentenc'd Eternal Truth the very *Word of God*; first to be Scourg'd, and then Crucified. His Interests over-rul'd his Conscience; for he knew him Innocent:
 " But the Offices or Glories of State and the
 " Ap-

" Apprehension of the lesser and more moderate Penalties, &c. prevail'd, and Truth in
 " Person was Condemn'd — When our Redeemer had told him, (a) *For this cause am I born, and for this Cause came I into the World, that I should bear Witness unto the Truth, and all that are of the Truth hear my Voice!* He ask'd this Question *what is Truth?* And when he had said this went out, and in spite of Evidence and Conviction on the Criminal pronounc'd against the Judge. He struggled all he cou'd with hardned and unrelenting Jews, but their clamour and noise prevailed over his timorous Politicks, he comply'd with their wicked Desires; than wash'd his Hands and cry'd he was Innocent, let them look to it; as if he had no Hand in't. This plea of *Pontius Pilate* is much in vogue again in our Days, when a Man stretches his Conscience out of a tender regard to his Interests or Ease at present? — But let this pass, he has long ago appear'd before a Tribunal where the alledging of his good Intentions, and the Constraint he was under, cou'd not excuse his Crime; and the Tryal of the latter is coming on sooner perhaps than expected.

What I have to offer to you (Nurses) is a Reflection I often make; comparing your Circumstances in many Points, with *Pontius Pilate's*. Here, your Pupils come up to Town, and settle about in the Country, where they find a House and living prepar'd by the Piety of our Ancestors some Hundred Years ago, for such as were *ordained* to teach Christians to be *all one*

G

in

(a) S. John 18. 37.

in Faith and Charity ; but instead of applying themselves to this Duty, they sow the Seeds of Discord and Contention among the People, who are not capable of judging for themselves ; and consequently are misled into damnable Errors ; as Choice or Chance, or a sympathy of humour Guides 'em to their Instructors ; who are altogether taken up with Quarrels about this Question of *Pilate, what is Truth?* And like him turn away from it without any other Resolve, but that they'l be the Oracles themselves : And from hence springs all the Mischief.

Now this is all owing, to one *false Principle* they imbibe, whilst under your Care, which has confounded all Truth in Religion, and blen'd it in the same heap with Errors and Heresy, never to be distinguish'd whilst 'tis maintain'd ; but the same *(b)* Scriptures reasons are alledg'd equally for the one, as for the other ; and those will Triumph who have the best Lungs, and are most Noisy. However I will plead for you *Pilate's* Reasons for excuse : This wrong Principle, was “ not admitted into your Nurseries by inclination, “ on, and as a result of Judgment ; but introduced by *charitable Force* and threats, with the “ lesser and more moderate Penalties of negative Discouragements.” From the Day you were Christned for some Hundreds of Years ; till about the middle of the 15th Century, you taught your Pupils, *(b)* and they the People a better Rule : And your decrees judg'd them Hereticks who made *Scriptures alone their Rule*. The H. C. Church ; the Belief that was Universal

(b) *Against Wicliff.*

versal in all Nations was what you rely'd on, Profess'd and Taught. This United body of Christians or C. Church you said, our Saviour commission'd to Teach and Interpret the Truth of his Gospel to the World. Particular Churches, particular Pastors, particular Men, were to learn their Faith and Religion from her, and to admit her Interpretations of Scriptures for the true Doctrine of J. C. under pain of being consider'd (c) as *Heathens or Publicans*. These were your Instructions till K. H. wou'd be Head of the Church, and then 'tis true you had your *Mores*, and *Fishers*, the Ornaments of their Age and Country; witnesses to the end of the World for Religion, Truth and Justice, against the Iniquity of those Days; but you with *Pilate*, to preserve your Posts, were constrain'd to condemn *Truth*.—*Herod* or *Pilate* might have had your consents for Supremacy upon the same Terms—The Son and Daughter (as Children, and Women are fond of Novelties,) wou'd have the *Power* and *Authority* both of *Head* and *Church* too; interpreting Scriptures, framing Liturgies, appointing Ecclesiastical Sheriffs (as one of your Historians terms 'em;) compiling Articles of Faith in contradiction to all the Rest of Christendom. I will not ask what Prince; but what Pope, what Head, what Church ever pretended Authority to act after this wild Rate?—Still you were forc'd like *Pilate*, to consent, and pronounce against *Truth*, for fear of being turn'd out of Doors. (d) Their *Headships* by their own *Spiritual and Ecclesiastical Power and Authority* did, what never had been done *Heretofore*; nor was
it

it possible for any Pope or all the Popes in the World to make such an *index expurgatorius* of Articles of Faith, in spight of all Christendom, as K. Edward's Forty Two, or Q. Elizabeth's Thirty Nine. Here, you were Nail'd down to remain in *Pilates* condition, as long as you taught School. From their *Sole* Authority, and by Men pick'd out, and commission'd by their *Sole* Authority and Approbation were all interpretations of Scriptures to flow, to these Kingdoms: You were doom'd to alter that Principle you had gone upon from the Beginning, and to teach your Pupils for the future, that *Scriptures alone* (thus interpreted) were to be a Rule to the People. *Luther, Calvin, Knox* &c. were own'd to be a pack of mad Fellows indeed, who set up Faiths without Authority, but here was Authority acquired— by and with advice of Lords and Commons; tho' the Philosopher says, *nemo dat quod non habet*. You were something shamfac'd, and thought it not proper to urge what was not customary; viz. that *Scriptures alone* interpreted by Authority of Queen and Council, confirm'd by act of Parliament, were to be the Rule to Christians. *Scriptures alone*, without any Explanation, sounded better; the rest might be understood as it might suit with Convenience. This trimming I compare to *Pilates* washing his Hands, and yet pronouncing Sentence—This Oraculous Janus of a Principle (that Squints over and above, to every point of the compass) has no fixt Truth assign'd it seems by you, for the Instruction of your Pupils; but is committed intirely to their Sagacity, and Acuteness; to manage to the best Advantage—To say the Truth they are not Idle, but are tugging with all their Industry to try who shall have the best

best end of the Sandy Rope— and 'tis my fancy
your Pupils of all the Three, now, think it
more Natural, that *Headship* and *Churchship*
shou'd devolve to them, then remain where
'twas lodg'd by *Elizabetha Capite Primo*.

In good sober Truth (Nurses) this is all *wrong* ;
for it ought not to belong to any of 'em ,
the right owners were in possession before they
or any of their Ancestors were Born ; and de-
pend upon't, will so continue to the End of the
World, in spite of all Interlopers here and
there : *Prescription, Olim possideo, prior possideo* ; is
an Indefeasible Title. You see here what our
Saviour said to *Pilate*. *For this cause am I Born,*
and for this cause came I into the World, that I should
bear Witness unto the Truth, and all that are of the
Truth hear my Voice. Had *Pilate* attended to this
Voice ; had he desired to be instructed by him,
and believ'd him : He had been a Member of
his *Church* in this Life, and Reign'd with him in
his *Kingdom* for ever after : But you know what
occasion'd his Sin and Misfortune ; Politicks of
this World how to be Easy and happy here, and
for the Sake of these, Sacrificing TRUTH to
a malicious, perverse, generation of Jews, who
Hypocritically pretending Godliness, accused
him of promoting *Idolatry* : *Filium Dei se Fecit* :
And with a furious shew of Zeal for the present
Constitution ; (*Non habemus Regem nisi Cesa-*
rem) of Treason against the State — These
Words of our Lord to *Pilate* are the same to us
and to all Mankind ; *and all that are of the Truth hear*
his Voice. The Apostles and Disciples he commissi-
on'd were *his Voice*. Witnesses : *He who hears you, hears*
me ; and a never discontinu'd Succession from
them, bears the same Authority, and is a never
discontinu'd

continu'd *Voice* that Preaches and Interprets to the World, the Truth he bore Witness to ; and the same that the Sacred Writings of his Apostles and Disciples attested.

Now let us Reason a little on the other Side. First on this new erected *Kingdom* ! Whether those, who trust the Salvation of their Souls to such Principles, Hear *this Divine Voice*. I say 'tis Nonsense to affirm it: For they hear a Voice, of numberless Contradictions, and consequently of as many Lies. And can this be the Voice of our Lord who came into the World on purpose to bear Witness unto the Truth? Secondly, I ask whether those who heard *Luther* in *Germany*, *Calvin* at *Geneva* and in *France*, &c. *Knox* and *Buchanan* &c. in *North Britain*: *Socinus* in other parts, *K. H. K. E. Q. E.* here in *England* (or those impower'd by them, for 'tis all one) I ask I say, whether all these have heard, or hear the Voice of Christ? I answer in the Negative for the same Reason ; and *because*, I cannot trace any Commission from our Saviour to them, with the assurance of, *who hears you, hears me* ; but on the contrary, that they were all a set of sturdy People, who were resolv'd to make a Noise, and be heard themselves by their own Authority ; and make their Way with some sort, or other, of Club-Law. To this last, you were forc'd to submit, and had your Salaries continu'd ever since on these hard Terms, that, what the State pleas'd, was the Voice of Christ ; the *Holy Catholick Church* was to be deem'd a Riddle, a Cypher ; and signify nothing.

I pretend I have answered *Pilate's* Question, as to this Point; and 'tis as certainly Truth, that this proposition of our Redeemer: *All that are of the Truth hear my Voice*, is convertible to this other. *All who hear not my Voice, are not of the Truth.* To pretend that *Scriptures alone are this Voice!* You see what comes on't: It contradicts it self, and must end in some Bodies *Interpretation*. Your Pupils are all at Strife who shall have it: But 'twou'd make the Old Philosopher Laugh again, to see how nicely they manage, to get it down, avoiding all they can the chewing of it for Fear—(e) And when they cannot help it, laying the whole stress of their Arguments, on the Authority of Acts of Parliament on one side, and the Example of pretended Reformers on the other; instead of the Acts of the Apostles, and the Practice of the *Holy Catholick Church* in all Ages, from them down to us.—

To conclude (Nurses) the Principle you taught your Pupils from your first Establishment for so many Hundred Years, was *Right*; it answer'd the Prayer, our Lord so fervently made to his Heavenly Father, before his Passion, making the true believers *all one*, in their Faith and Religion. How different soever in Genius, Customs, Inclinations, Interests, or Degrees of Capacity in their Intellects, they were all of the same Communion, in Articles of Faith and Sacraments. The Scholar had no Advantage over the Peasant; nor the Prelate wiser than his Flock, in Faith: It was deliver'd to them with equal Measure; and equally they believ'd

(e) *The Report*, B. B.

liev'd what none of them cou'd comprehend: They all heard the *same Voice*: And he was the most Learned in this School, who's Practice answer'd the nearest to what they were taught.—— Again it answer'd to the Apostles Creed whose Authority, as yet, is not quite abolish'd in the Nation, tho' this modern Principle (Scriptures: Nothing but Scriptures) has arm'd free thinking Brothers of the Reform with Weapons against it. And for these Reasons; your modern, loose, undigested Principle is *Wrong*: For it breeds Disputes, Dissentions, Quarrels: disunites Countrymen, Acquaintance, Friends, Brothers; Children and Parents—— The Learned with it brag of new Utopian Discoveries, which the World had never heard of before; but (g) *had lain hid under one of the great effects of the length of Time and Meanings annexed to certain Sounds*—— As if our Lord since the Days of Pilate, had never taken any Care of Truth, tho' he was Born and came into the World for this Cause—— The Prelate is not only of a different Belief from his Flock, but even from those of his own Rank and Order—— So that, (Nurses) for you to give Men their Degrees, and then turn 'em loose into the World, with such Instructions; is in Effect, neither more nor less, then a Licence for 'em, to Dispute, and Quarrel with all the World, and one another; without ever being able to Answer Pilate's Question: But in lieu of it, doing just as he did, condemn TRUTH.

Your Circumstances, I own, are more desperate then his; for he cou'd only Fear what might happen: Or, to appease a Mob, and get rid of Importunity, did it for the Sake of ease and quiet. But your Fortunes and Livings are a retaining Fee for the Cause; and the State long ago, has abridg'd the Liberty and Property of your Judgments; at least Truth must not be told whatever you think. However, this I am sure you will avouch; that Truth, Religion, Justice, the Holy WORD of GOD, ought not to have been given up a Sacrifice to the capricious Wills of a perverse Generation of Men, for the Sake of Politicks, Ease, and Convenience by Pontius Pilate.

(f) B. B. Sermon.

FINIS.



POSTSCRIPT

TO THE

PROTESTANT READER.

A RULE for



Scripture and *Conscience*! Here are two Words of a glorious Sound: And a *Bangorist* will tell us, that 'tis impossible for a Man to be in the wrong, or lose his way to Heaven, who lays claim, and holds fast to these two, according to the best of his Understanding.

This might pass for truth perhaps, had there never been any Heresies in the World; and if Conscience were always without Spot or Blemish: But since the Apostle tells us, that the first are liable to (a) *false Constructions*, and that, at the very first Appearance of St. Paul's Epistles, they were perverted by Men, to their own Destruction! And the other a mere *Proteus*, that as-

(a) St. Peter.

sumes all the Shapes, that Interest, or debauch'd Inclinations prompt it to. I think it more than dangerous to embrace L. B. of B's Doctrine. A false Gloss upon the Scriptures, is no Scripture at all, but Error and Heresy ! No Word of God, but the Doctrine of Men, and Insinuation of *Satan*. And a wrench of the Conscience is as bad, and often worse than none : For a pretended Conscience will plunder, sequester, kill and destroy, when *no Conscience* is at quiet for the rest, if it can but filch and steal.

His Lordship, and the rest of his Brethren of the Reform, wou'd end all their Jars and Disputes, if, instead of giving *Scriptures* and *Conscience* for a Rule to their misguided Flocks, they would be pleas'd to give them a *Rule* for *Scriptures* and *Conscience* : For *Experience* teaches us, that 'tis unreasonable that any Man should be his own Carver, where the Interests of Civil Affairs are concern'd ; and Reading instructs us (at least we cannot discover by it) that in Religion A. God ever granted any such Privilege to Men. 'Tis evident, that tho' particular Apostles, and Disciples, had supernatural Gifts and Inspirations from our Lord for the Propagation of his holy Gospel, yet 'tis as evident, the Catholick or Universal Consent was their Rule, for the true Sense of the Word of God, whether written or unwritten : To this they appeal'd and submitted, witness *Paul* and *Barnabas*, who were deputed *videre de verbo hoc*, and none of them alledg'd, *Visum est Spiritui Sancto & mihi* : But *visum est Spiritui Sancto & nobis* is upon Record, in opposition to all our pretended Reformers. To abjure either the one or the other ; the Catholick Sense, or the supernal

pernal Aid, and Direction of the H. G. (they have set both at Defiance) is down right reducing the holy C. Faith of J. C. and all the sacred Scriptures of Prophets, Apostles, Disciples, and Evangelists, to mere human Invention—— *Lutber* may boldly assert 'tis true, *quod nos interpretamur hoc sensit Spiritus sanctus*: But *Zuinglius*, *Carolstad*, *Oecolampadius* and *Calvin*, Q. E. and her Apostles, thought him too arrogant, his Interpretation not the Word of God, but a Comment only of the Man. And what is his Sense of their Articles? *We censure*, says he, *the Zuinglians, and all the Sacramentaries for Hereticks, and Aliens from the Church of God.*—— (b) *I do protest before God, and the World, that I do not agree with them, nor ever will while the World stands, but will have my Hands clear from the Blood of those Sheep, which these Hereticks drive from Christ, deceive, and kill.* So that he's fully persuaded, we find, that their pretended Scriptures, are so far from being the Word of God, that he scarce allows them to be the Inventions of Men, but rather Suggestions of the Devil—— (c) *I have nothing to say to Carolstad*, says he, *I pity the poor miserable Fellow: But I dispute against the Devil in him.* (d) *Puto non uno diabolo obsessum fuisse miserabilem illum hominem.*—— He had his Exposition from the Devil.—— *Zuinglius*, indeed, thinks it was but a human Invention. (e) *Carolstad will have it*, says he, *that when Christ said, this is my body, the pronoun This pointed to himself,*

(b) Tom. 2. *Wittemberg*. fol. 381, 382.

(c) *Luth.* Tom. 3. *Jen.* fol. 61.

(d) *Loc. Com.* c. 5. p. 47. t. 3. J. fol. 68.

(e) *Zuing.* tom. 23. fol. 155.

not to the Bread, &c. Ego, ut ingenue dicam, hominis laudo industriam. I commend the Man's ingenuity.—— But for himself and his figurative Exposition, he alledges something stronger. (f) “*Leve non est, quod per somnium didicimus, gratias*” “Deo. What we dreamt is no small Business, God be thank'd.--- (g) For whilst I was asleep, a Prompter seem'd to jog me on the Elbow, and bid me tell them that the Verb *est* is, stood for “*significat Represents: as in Exod. 12.*—— But he unluckily forgetting whether this same Prompter were black or white (*ater fuerit an albus nil memini*) made as good Protestants as himself believe, that (h) *Sole Meridiano clarius est, non Deum verum, sed Diabolum ipsissimum, Zuinglio per somnium, suam Hæresim Sacramentariam inspirasse,* 'tis as evident as the Sun at Noon, that, not God, but the very Devil himself inspir'd Zuinglius in a Dream, his Sacramentarian Hæresie. Whence John Calvin, and Q. Elizabeth had their Exposition upon this Article of Christian Religion, the Reader is at liberty to opine and guess: I am apt to believe, it was at rebound or second-hand; for I never read they pretended to extraordinary Means or Revelations.

As for the German Doctor himself, 'tis true, he stood stoutly up for the Words of Institution in their literal Sense: They were too plain and positive, he said, “to admit of Tropes and Fi-

(f) *ibid.* fol. 249.

(g) By the by, pray Reader take notice, that this Man was the Corner stone of K. Ed's Church.

(h) Conrad. Schlusselfburg in his Preface to Theol. Calvin.

“ gures; (i) cou’d he have been perswaded by
 “ any one that there was nothing in the Sacra-
 “ ment but Bread and Wine, it would have been
 “ a singular Obligation, for by it he could have
 “ done more mischief to the Papacy.——

However, tho’ he shew’d so much Heat and Zeal for a *real Presence*, (k) and refuted all their Arguments suggested against that Point; yet *His great Doctors of Divinity* furnish’d him with convincing Proofs, against this *Sacrifice* of the new Law; who, being as great Politicians as Doctors of Divinity, saw very plain, ’twas the same in effect for their Purpose, whether it was by one or t’other, that they held him fast by the Poll, since it equally depriv’d him and all his deluded Disciples, of the Benefit of the sacred Institution. A Sum of the whole Transaction is accurately penn’d by himself. *Luth. Tom. 7. Wittemb. 1588. L. de missa privata. fol. 443. and Tom. 6. Genens. fol. 28. de Missa angulari*, in short thus: *Once I was suddenly awak’d about Midnight —— Satan began this Disputation with me, saying —— Hark ye, right learned Dr. Luther, Thou hast said Mass almost every Day, for these fifteen Years, what if such Masses were horrible Idolatry? &c.——* He commends the Devil for an able Doctor of Divinity; but I prefer his Rhetorick.—— The coaking Pug! What a

(i) *Luth. Epist. ad Argent.*

(k) *Luth. in colloquio Mens. German Edition. fol. 216. Ipsorum argumenta per otium a diobolo audivi, & graviora quidem, sed per verbum Dei vici.—— He convers’d, he says, with no small Devils. Non vulgares sed magni daemones, imo doctores Theologiae inter diabolos. ibid. 275.*

fly Exordium was this to a Man of no small Pride, in order to reconcile the Benevolence of his Auditor. Again! *Habet Diabolus gravem & fortem vocem*, says he. *The Devil has a devilish shrill and strong Voice.* Here's the Force of Elocution—— Well, tho' I can have no good Opinion either of *Satan's* Logick or Divinity, however, it must be own'd of all sides, the Devil got the better of the Doctor; for as *Hospinianus*, a very true Protestant, says; *He being instructed by the Devil, and convinc'd by his Reasons, that the Mass was a wicked thing, he abolish'd it.* *Hosp. Hist. Sacramentaria part. 2 fol. 131.*

Now if this be the Case 'tis a very sad one, that Protestants should have no surer Grounds for their Religion, than a *human Invention* at best, or perhaps a fly Insinuation of the Devil perverting a *Text*, (as 'tis certain he's too familiar with *People's Brains*, when they usurp Authority to dictate, *whose Province is to learn.*) It avails 'em little to appeal to *Scriptures*, amusing the unlearn'd and ignorant, when, at the casting up of the Account, it mounts to no more than just what they themselves have told us, in a plain, frank, and easy Stile.

And here I hope my Reader will be of my Opinion, that *human Inventions*, whether *with*, or *without* Texts of Scripture, are flat Popery, when engrav'd on Tables for Articles of Faith and Religion, can contribute nothing to the Salvation of Men, but on the contrary, open them the Gate to the broad Way: 'Tis one of the *Depths of Satan*, in the late B. of S. Phrase; — Any Religion that deviates from the adoring of God in truth, as establish'd upon Earth by J. C.

our Redeemer, *who for this Cause was born, &c.* answers his Malice against his Maker, Rage and Envy against Man: — The Jew *who receiv'd him not*, the Pagan, Heathen, Turk, are Instances all of this: And to draw nearer to the Subject of this Discourse, the numerous Sects of Heresies, sprung up amongst Christians since his Ascension into Heaven, are in the same predicament. True Religion is from God: He planted Waters, and gives the Increase, as he promis'd, by an establish'd Authority of a *H. C. Church* to propagate it in the World to the end of the World; *protected* by him thro' all the Nations of the Earth, in Unity of Faith, and *preserv'd* by him from Heresies, Schisms, Popery and Corruption. — If this be not the Sense of his Words? *I am with you to the end of the World, the Holy Ghost will teach you all truth, &c!* There can be no Religion from God in the World; we must say, he has given it up to Men as he has the World; *tradidit mundum disputationi eorum*, that the good Shepherd has taken no care of his Flock, but abandon'd it to the Mercy of every upstart Pretender, to cloak himself with the Sheep's Skin, (*Scripture*) and teach the World his own Inventions. — I wish the Protestant Reader, who sets so high a Value on his Senses, when he debates reveal'd Mysteries above his reach, wou'd exert 'em on this Point, which is not beyond his Province.

As true Religion is from God, and (*One*) by fix'd Authority from him, deliver'd to Men: So false Religions, Heresies, and Errors, are numerous: Easily guess'd who they are from, and evident, by whose Authority promulg'd:
They

They are *Tares scatter'd by the Enemy amongst the Wheat*, to choak it, and suffer'd by the great Master of the Family (whose Judgments are inscrutable) *till the Day of Harvest*. — Tho' at odds among themselves, their Properties are the same : Their own Wills and Heads the Rule, Measure and Authority for their Religion. Hence by a necessary Consequence, Dissention and Contentions for the Maintenance and Propagation of the Offspring of their own Brain; and proportionably to the Increase, Vigour, or Decay of their Judgments, and Understanding; a Mutability of Opinions and Doctrine, with Multiplicity of Whims every Day started by *Wions*. — *Cik's*. — *T'hold's*. — who think themselves sufficiently qualified and authoriz'd to supply the Place of Prophets, Apostles, Doctors of the H. C. Church, and in their stead, to dispense the *Mysteries of Religion*, and Sense of *Scriptures*, after the Pattern of their Patriarchs into whose Faiths they had been baptiz'd, either of *Luther*, *Calvin*, *Cranmer*, *Ridley*, or *Q. E.* and by their Example, with the like Motives of Interest, Passion, to serve a Turn, &c. apostatizing from the Religion they had been taught, and propagating something more to their purpose.

From these Premises a Demonstration arises; that as true Religion is from Heaven, false Religions or Sects from Hell; and Men are the Means or Instruments of conveying both to the World; it follows, that no *Man* or *Convocation of Men* are to be credited in Point of Doctrine, unless they can shew by what Authority from God, they publish such and such Tenets to the World. I know all the pretended
 . modern

modern Reformers from *Luther* to *Whiston* bawl, they have Scriptures. But this is a manifest Sham upon their Followers, and the unthinking Part of Mankind, of whom they beg the Question; which returns upon 'em: From what Authority is the Construction, Sense or Meaning allotted by them to the Words of the Text? If we can trace it no further than to the *Man*, or *Men's Brains* that publish it, we may depend upon it, 'tis a human Invention, &c. — No Doctrine of *J. C.* our Legislator, of his Apostles, or Catholick Church from him; but the Insinuation of *Satan* to deprive Mankind of the Faith, and Sacraments he instituted for the means of our Salvation. — If the Laws of Nations had no standing Authority to interpret and dispense their true Sense and Meaning to the People, Force and Rapine would take Place, and usurp the Bench of Justice and Equity, by the Instigation of the Devil too, who doubts it? — And are the Laws of Heaven, Religion, the Word of God, the Faith, Precepts, and Institutions of our Redeemer, abandon'd to the capricious Choice of Men, to prophane them with Errors, Heresies, Corruptions; and no Authority or Protection ordain'd from Heaven to prevent the growing Mischief? — What Christian in his Senses can believe it? — And who, but such as are given up to a reprobate Sense, can interpret so many positive Expressions of our Saviour to the contrary, to a limited term of Years, to the Lives of the Apostles, half a Century, a Century, two or three, just as it suits with the convenience of their Systems? — For example: The Protestant Centuriators of *Magdeburg* cen-

I
sure

sure all the Primitive Fathers, Bishops, and Martyrs of the very first Ages, as guilty of Popery in the highest degree ; Broachers of incongruous Opinions, Errors, Stubble and Straw. — The Protestant Apostles and Doctors of Q. E's Church, with the same Front and Confidence affirm that they were all good Protestants. (l) O merciful God (says the first Protestant Bishop of Salisbury) Who would think there could be so much wilfulness in the heart of Man ? O Gregorie, O Augustine, O Hierom, O Chrysostom, O Leo, O Dnise, O Anacletus, O Siftus, O Paul, O Christ ! If we be deceived, ye are they that have deceived us, &c. The Papists (m) have not one Father, not one Doctor, not one allowed example of the Primitive Church to make for them ; with a great deal more to this Tune, over and over ; deliver d, he says, not in the vehemence of Spirit, or heat of Talk, but even as before God, by the way of Simplicity and Truth, lest any of you should haply be deceived, and think there is more weight on the other side, than in conclusion there shall be found. Thus the Royal Apostle, back'd by the Disciple and Doctor. (n) Audi, Campiane, crys Whitaker, *quam ea die fuellius vocem verissimam ac constantissimam emisit, quando ad Sexcentorum annorum antiquitatem provocavit vobisque obrulit, ut si vel unicam ex aliquo Patre aut Concilio, claram et dilucidam sententiam afferretis, non recusaret quin vobis palmam concederet : Ea est nostrum omnium professio idem omnes pollicemur, fidem non fallamus.* Hurke ye, Mr. Campian, we are all of the same Opinion, &c. — and

(l) Juel in his Serm. p. 43, at Paul's Cross,

(n) In resp. ad rat. Camp. rat. 5.

(m) Ibid.

yet the very same *Whitaker* in another place says,
 (o) *Ex Patrum erroribus, vester ille Pontificæ religionis cento confusus est.* The Popish Religion is a patch'd coverlit of the Fathers Errors, stitch'd together; and *Dr. Humphry*, in the precious Jewel's Life, blames him severely, for giving the Papists too large a Scope, wrangling himself, and after a manner bewraying both himself and the Church. — What can be the Construction of all this now, backward and forward? but that every way is Right or Wrong, just as it makes for their Purpose, Time and Circumstances consider'd. — Shifts of human Invention, all to help Matter *Luther's* great Doctor of Divinity at a dead list, and return him Civility for Civility, by propagating what he inspir'd.

But without further Dispute, all and every one of these Doctors, whether Visible or Invisible, are Seducers, when they advance their own, or one another's Sense of Scriptures for Christian Doctrine, in Opposition to what is believ'd and taught in every known Nation of the Earth, for the Doctrine of our Saviour: This has ever been the standing Rule in every Age of Christianity, not only to the Commonalty, but to the Greatest Doctors, the Holiest Bishops, the Scutest Martyrs for their Faith and Religion. To this they appeal'd, against all Pretended Reformers; and from this Community, which they term'd the Holy Catholick Church, they learn'd the Religion they taught and preach'd: This they maintain'd to be the *Infallible Authority* substituted by A God

(o) *Contra Duræum*, l. 6. p. 423.

upon Earth to guide all Mortals to Heaven ; and this they prov'd by Arguments both from the Patriarchs, Prophets and Apostles : One instance, of many, may suffice for Proof of this Assertion. When the Prime Reformers of the two last Centuries separated from the Communion of the rest of Christendom, and set up distinct Congregations for themselves, a Proceeding so uncommon and out of the way, stood in need of Reasons, at least to justify in Appearance. As they had espous'd for Doctrine, Errors censur'd and exploded in former Ages ; so they borrowed one Capital Heresy from the Donatists of *Africa*, to serve a Plea for their Singularity. That Sect pretended Reformation, and Purity of Doctrine, to a degree of Rebaptizing such as came over to their Communion ; all the rest of Christendom, as they affirm'd, being defiled by the Doctrine of *Cecilian* and his Adherents, as now by the Bishop of *Rome*. When Universality, or the H. C. Church was argued against 'em ; *that*, they said, was only to be apply'd to the Pure, Godly, and Reform'd ; and consequently that *they* were the Catholicks : Texts of Scripture they had at Command, and a pretty considerable number of Bishops (whose Ordinations were never contested) to head 'em and keep 'em in Contenance — This last Circumstance (by the by) has not in the least favour'd our modern Reformers.

To put a stop to this Schism, and Heresy, the Catholick B B. of *Africk*, Assembled at *Carthage* ; obtain'd an Order from the Emperor

ror *Honorius*, for a Conference : Nam'd a Committee of Seven to be Managers on their part, and prescrib'd them Injunctions, what Arguments to insist upon against the Donatists (p) (*qui crimina falsissima Ecclesie Catholicae, quae toto, sicut de illa divina testantur eloquia, terrarum orbe diffunditur, objiciebant ; who accus'd the Catholick Church, which, as the Holy Scriptures witness, is diffus'd thro' all the World, of Popery, and Corruption.*) 1°. " That the Church of Christ was so
 " firmly established by divine Promise to our
 " Holy Fathers, *Abraham, Isaac, and Jacob*, and
 " to all Nations their Posterity, and Children,
 " by imitation of their Faith, that no human
 " Malice could ever prevail against it; for to
 " *Abraham*, Thus spoke A God, *Per me juravi*,
 " &c. All the Nations of the Earth shall be
 " blessed in thy Seed : To *Isaac*, I will make firm
 " the Oath I made to thy Father *Abraham*, &c.
 " And in thy Name all the People of the Earth
 " shall be Blessed — and to *Jacob* he con-
 " firmed again the same, &c. 2°. The Pro-
 " phets having a Fore-sight of this Church in
 " the H. Ghost, *Isaias* salutes it, *Latere sterilis*
 " &c. — *Posui te in lucem gentibus, ut sis salus*
 " *usque in fines terrae. I have placed thee a light to*
 " *the Gentiles, that Salvation may extend to the*
 " *borders of the Earth* &c. — *Malachias* fore-
 " seeing the Sacrifices, first ordained, should
 " cease, and an eternal Sacrifice succeed to be
 " offer'd up from the Rising of the Sun to the
 " Setting thereof, thus spoke to the Jews. *My*

(p) Mandatum factum in Eccles. Carthagenensi.

" Will is no longer with you, says the Omnipotent : I
 " will receive no Sacrifice from your Hands, for,
 " from the East to the West, my Name is Glorified
 " amongst the Gentiles, and in every place Incense is
 " offer'd to my Name ; and a pure Sacrifice, &c.
 " — Jeremias, and Sophonias testify the same,
 " &c. To these, and many more Proofs out
 " of the Law, and Prophets, which assert the
 " Church to be spread through all the World,
 " the divine Psalms agree. *Postula à me, & dabo*
 " *tibi Gentes, Filius meus es tu; ego hodie genui te*
 " — He shall be Lord from Sea to Sea, and from
 " the River to the utmost bounds of the Earth, and
 " all the Kings of the Earth shall adore him, and all
 " Nations serve him, &c. — Therefore our
 " Lord Jesus also, who before spoke by
 " the Mouth of the Prophets, thus promis'd
 " the Church after his Resurrection : All things
 " ought to be fulfilled, says He, which are
 " written of me in the Law, Psalms and Pro-
 " phets ; then he opened their Eyes that they
 " might understand the Scriptures, and said
 " unto them, 'tis thus written that Christ ought
 " to suffer and rise again from the Dead the
 " third Day, and Penance and Remission of
 " Sins be Preach'd in his Name, through all
 " Nations beginning from Jerusalem, &c. thus
 " explaining as it were unto 'em the propheti-
 " cal Texts, &c. — And immediately before
 " his Ascension, foreseeing whence carnal Men
 " would struggle for their Factions and Parties,
 " when the Disciples sought to hear something
 " relating to the end of the World ! 'Tis not
 " your business, says he, to know what the
 " Father has reserv'd in his Power, but you
 " shall

" shall receive the Virtue of the *H. Ghost*, and
 " be witness to me in *Jerusalem, Judea, Sama-*
 " *ria*, and to the whole Earth. The Apostles,
 " in consequence of the Authority of this
 " masterly Doctrine of Heaven, extol the
 " Church, as encreasing, and bringing forth
 " Fruit, through all the World; and to pre-
 " vent the Members of Christ from dividing
 " into factious Parties, *distinguished by the Names*
 " *of Men*, thus the Apostle spake, to such who
 " then began to be Guilty. I beseech you,
 " Brethren in the Name of our Lord *J. C.* that
 " you be all of one Mind, let there be no
 " Schisms amongst you, but be perfect in one
 " Sense and Meaning; for I am inform'd by
 " those who are at *Chloe*, that there are Con-
 " tentions amongst you, and one says he is
 " for *Paul*, another for *Apollo*, a third for *Ce-*
 " *phas*, and I for *Christ* says another. Is *Christ* di-
 " vided? Was *Paul* Crucified for you, or were
 " you Baptiz'd in his Name? — Therefore
 " let our Brethren and Fellow-Bishops (whom
 " we have Chosen to refute their Accusations
 " in this Conference which is to be held) from
 " hence defend the Holy Church against their
 " Objections; which Church we learn to have
 " been foretold by the Law, Psalms and Pro-
 " phets planted by the Works of our Saviour,
 " and Redeem'd by his Blood, sow'd and plant-
 " ed by the Labour of the Apostles, beginning
 " from *Jerusalem*, where the *Holy Ghost* descend-
 " ed upon a hundred and twenty Souls assem-
 " bled together, and communicating to 'em
 " the Languages of all Nations, by this evi-
 " dent Miracle declar'd that the Church was
 " to

“ to be in all Nations, and speak all their Lan-
 “ guages: — In their Acts and Epistles, we
 “ find they carried it into far and distant Cities,
 “ and Provinces: However these Men, against
 “ whose Errors we have committed to our
 “ Colleagues the Conferences and Defence, affirm
 “ that this Church, through the fault of *Cecilian*
 “ formerly Bishop of the Church of *Cartbage* and his
 “ Associates, is become corrupt, and the Remains
 “ of it is only to be found with the Partisans
 “ of *Donatus*. To refute this Idle and Sacrilegi-
 “ ous Calumny, let our Commissioners distin-
 “ guish the Cause of the Church from that of
 “ private Men; for the Church was foretold
 “ should contain both Good and Bad, till at
 “ Harvest the Tares should be separated from
 “ the Wheat; the Chaff be winnow’d from the
 “ Corn, and the Sheep be placed on the right,
 “ the Goats on the left, who at present both
 “ feed in the same Pasture; or like Fishes in
 “ the Net dragg’d on Shoar (that is, at the end
 “ of the World) the good chosen, the bad cast
 “ away. For such are all Men in the Church;
 “ if they are good. they are Wheat, they are
 “ Corn, they are Sheep, &c. If bad, Tares
 “ Chaff, Goats, &c. — Therefore these
 “ Enemies of so clear evangelical Truths, are
 “ to be urg’d to shew, if they can, by what
 “ ways and means the Church so Universally
 “ spread, and encreasing far and near, as we
 “ have seen, could possibly be corrupted and
 “ perish, by means of any they can accuse,
 “ and Truth only remain with Donatists? When
 “ they have shew’d this to be possible, then
 “ indeed the Church must discuss and try whe-
 ther

" ther *Cecilian*, and his Associates, were such as
 " these Men represent 'em ; but if they cannot
 " demonstrate, that the Catholick Church,
 " which the Word of God places in all Na-
 " tions, could be destroy'd for Mens Sins, then
 " *Cecilian's* Faults, &c. have nothing to do with
 " the Cause of the Church, &c. — After this,
 " let not *Cecilian's* Case be abandon'd, but be
 " defended, not, as the Cause of our Mother
 " C. but of our Brother Bp. not to be pleaded
 " again, but already judg'd by Ecclesiastical
 " Censure, as 'tis prov'd by Records, &c. And
 " if, out of the way of Conference and Argu-
 " ment, maliciously and litigiously they ob-
 " ject Crimes to any of our Colleagues, let 'em
 " be answer'd, that this has nothing to do with
 " the Cause of the Church which we have or-
 " der'd to be defended, nor yet do we refuse
 " a Trial on that Score, but defer it ; that
 " when the Cause of the Church is ended,
 " then let 'em produce what Accusations they
 " please against any of us, before their, and our
 " Judges, when they shall be joyn'd to Catho-
 " lick Unity ; and may the Innocent go Free,
 " and the Guilty be punish'd. These things,
 " as we have deliver'd 'em in Writing, and
 " whatever else A-God shall inspire 'em with,
 " fuller and of more Force, we commend to
 " the Execution of our Brethren, and Fellow-
 " Bishops, *Aurelius, Aypius, Augustine, Vincent,*
 " *Fortunatus, Fortunatianus, and Possidius, &c.*

This is the Sum of the Instructions given by
 the Assembly or Council of the Catholick
 B. B. of *Africk*, to those deputed for the Con-
 ference, who closely pursu'd the Heads mark'd

out to 'em, and kept the Donatists to the Point, who avoided all they cou'd their being brought to the Stake ; room for Excursion and Squabble was what they aim'd at, to amuse the Multitude: Who was't that went to the Emperor to desire an Order for this Conference? What Stories had they told him? Since 'twas by their procuring, they must be the Plaintiffs, and produce Accusations against 'em ; then they would defend themselves, and prove 'em all to be wicked Lies and Calumny, &c. *quanta dicuntur, ut nihil dicatur*, answer'd the great Doctor of the C. Church, St. *Augustine*, to such Quibbles. *Non interponantur quæ ad rem necessaria non sunt.*

Aug. r)“ We assert, says he, that the Church, by
 “ the Evidence of Divine Witness, is known by
 “ all to be plac'd upon a *Mount* as 'tis written ;
 “ to which all Nations flock. If there is any
 “ thing can be objected against this Church,
 “ let it be said, without trifling time away to
 “ to bury Truth. — (*s*) Again, We all own we
 “ desired the Conference, because you avoided
 “ it, that here at present the Truth may be
 “ discuss'd. 'Tis done: We are met, and you con-
 “ trive to frustrate the Design. Let us begin. Let
 “ us see what can be said against the Church
 “ diffus'd thro' all the World, which we de-
 “ monstrate to have been promis'd by the Word
 “ of God, and now actually to Exist, so as
 “ to strike the Eyes of the Blind, and pierce
 “ the Ears of the Deaf. Let's hear her Crimes ;

(*r*) Collat. 3. No. 21.

(*s*) *August.* Ibid. No. 55.

" Let us see how She perish'd who was promis'd
 " to *Abraham* ; In thy Seed shall all the Nations
 " of the Earth be Blessed. *Quæ crimina istam pro-*
 " *missionem jurantis Dei delere potuerunt, audiamus,*
 " *noverimus, sequamur ; ——— what Crimes*
 " could obliterate this Promise confirm'd by the Oath
 " of the Almighty, let's hear, let's learn, let's be con-
 " vinc'd, and we will submit.

Aug.(t) " The Church (this you don't care to
 " hear, but 'tis necessary you should hear it,
 " because 'tis Publish'd by so many Testimonies
 " of Holy Writ) dispers'd thro' all the World,
 " in whose Communion we appear to be, is
 " attack'd by your false Accusations ; hence
 " your Separation, which we lament. These
 " Accusations, with which you asperse the
 " Church thus diffus'd every where, as promis'd ;
 " we desire to hear, this day, whether they are
 " true ; for if 'tis so as you say, that She's Cor-
 " rupted, Defiled, Overturn'd, Destroy'd and
 " Extinct, by I do not know what sort of
 " Errors you pretend to shew ! Then it remains,
 " that we Examine, whether She that is lost,
 " is to be found in your Club.—

'Tis no wonder the Donatists did all they
 could to get rid of this Argument, which equal-
 ly gauls our whole Reformation, who must
 be oblig'd still to their Patrons for the *Plea* as
 well as the *Cause*.

Emer.(u) I think it out of Season (replies one of
 their Bishops) to meddle with other People's

(t) *August. Ibid. No. 98.*

(u) *Emeritus à Donatist, B. Collat. 3. No. 99.*

“ Affairs, and to plead for those from whom we have
 “ no Commission. For I might affirm and bawl
 “ that the whole World is averse to their Cause,
 “ gave ’em no such Commission, has nothing to
 “ do, nor are concern’d for the Success of it ; that
 “ they will acknowledge those to have the best
 “ on’t, who, from just and good Reasons, are
 “ prov’d true Christians ; those will be their Ca-
 “ tholicks, and best deserve the Name, and may
 “ Challenge it from this Rule. — But we have
 “ nothing to do with Foreign Churches, nothing
 “ remote can be to our Prejudice, since this
 “ Affair is only to be discuss’d amongst us *Afri-*
 “ *cans* ; and whoever is worsted by good and so-
 “ lid Argument, let such be look’d upon as Excom-
 “ municated from the rest of the World, &c.

“ *Aug. (w)* Because he says that he has nothing to
 “ do with Foreign Christians, but that this is all
 “ transacted betwixt us *Africans*. This is the
 “ Voice of all Catholick *African* Christians. We
 “ adhere to the Communion of the whole Christi-
 “ an World. This Church we choose to main-
 “ tain as we have found it in the Scriptures —
 “ *Em-ritus*. It has been your Custom thus to chop
 “ and change — *August. (x)* We retain that
 “ Church which we found in those Scriptures,
 “ by which we came to the Knowledge of Christ.
 “ For our Scriptures, to whose Authority we are
 “ both subject, recommend Christ and the Church
 “ as a Holy Wedlock, Christ the Bridegroom,
 “ the Church his Spouse. Where we find him,

(w) *August. Ibid. No. 100.*

(x) *No. 10.*

"there we must find her. So that if we were to
 "begin now, and consider to what Body of
 "Christians we should joyn our selves, without
 "doubt we ought to adhere to that which we
 "should find in the Scriptures, (*The Divine Pro-*
 "*mises of a Universal or Catholick C.*) reject the
 "false Opinions of Men, and depend only on
 "the Word of God, which cannot deceive.
 "This the Christian *Africans* did; and are call'd,
 "and deservedly are Catholicks, their Communi-
 "on justifying their Title. For Catholicks are so
 "term'd from *the whole*. And he that is separa-
 "ted from the *whole*, and defends a Party that
 "is cut from the whole, let him not usurp
 "the Name, but hold the Truth with us.

'Tis not necessary for my purpose to draw an
 Abstract of the whole Conference; it suffices to
 remark that the Donatists were prov'd, and
 sentenc'd to be in the Wrong; their pretence
 of Purity and Reformation, Schism, and He-
 resie: The numerous Texts of Scripture they
 alledg'd in their Defence, misunderstood and
 misapply'd, in Opposition to Truth and the
 Word of God. 2°. That as the Catholick Bishops
 then maintain'd, *that* to be the Catholick
 Church, whose Communion stretch'd far and
 wide thro' all the Nations of the Earth, against
 the Donatist Bishops; so now the Catholick
 B. B. of this Age Confess the same against Pro-
 testant no Bishops; or any Bishops confin'd to a
 Party, *distinguish'd by the Names of Men*; and the
 same Argument that demonstrated the Church
 of God in that Age, has the same Force in
 every succeeding Age to the end of the World,
 and the evident Consequence of this Doctrine
 is,

is, that *She* is the *City plac'd on the Mount* promis'd by A-God, foretold by the Prophets, founded by our Saviour, and substituted upon Earth by him, to instruct all Nations the True Sense and Meaning of his Holy Word. 'Tis this Church St. *Augustine* pleaded for, and 'tis of this Church, the Fathers affirm, *who has not her for his Mother, has not God for his Father.*

One thing worth Observation is, that *those Gentlemen* could point at the very Man, who with his Associates (as they pretended) had debauch'd the Catholick Church, corrupted her with Errors, false Doctrine, &c. *Cecilian* Bishop of *Carthage*, and all such as sided with him; whereas, our pure Ones, father it upon an *Individuum Vagum*, The Pope; reserving to themselves the Privilege of Impeaching any one they shall think fit, out of a numerous Catalogue --- They added the Circumstances of Time and Place, --- This was something. --- *These* perceiving the insuperable Difficulty of adjusting that Point amongst themselves, think *they* can supply it with two sneaking Words from their Fancy, Errors crept in; nobody knows how, where, or when! --- After all, *Cecilian* was justify'd, and prov'd to be a Member of the Catholick Church, believing what *She* believ'd, and no Innovator in Doctrine; and let our Reform'd single out what B. of *Rome* they please, I take it to be as easie a Task to demonstrate, the belief of him *the Head*, to be the same which the *Body* profess'd thro' all Nations, and as to personal Faults, (tho' of as great a Magnitude as St. *Peters*,) they could never corrupt the Church, as the Learned and Holy *African* Bishops

Bishops argu'd, and prov'd *her* sufficiently guarded by solemn divine Attestations and Asseverations, and 'twill not be deny'd, I suppose, but the Power of Heaven cou'd render *her* *Infallible*; in a word, that H. C. Church of J. C. which we profess to believe in our Creed.

Hence arises another Observable: Our Reformers of Faith, (those among 'em I mean who do not cavil at the Article as a piece of *Popery crept into the Creed*,) have another String to their Bow, and contend *they* at least are Pieces or Branches of the Church which is spread throughout the World! — It must be rotten ones then, since they are lopt off from the Body! --- There were a number of such at the time of this Dispute with the Donatists, and *Emeritus* was mighty witty upon St. *Augustine*, for having run thro' most of those (out of the way) Christian Sects: *Sic semper eligere & mutare consuevisti.* (y) However, neither the great Doctor, nor any of the Orthodox Bishops of those Days allow'd this Plea, (tho' they were all of 'em Baptiz'd Christians, and had the Scriptures to be rul'd by as well as Protestants) for no other Reason that I can find, but because they interpreted Scriptures in a different Sense from the C. Church, and consequently in opposition to the true Sense and Meaning of the Word of God.

Thus it must appear evident to the Reader, that ever since A-God reveal'd Religion to the

World, requiring from Men the Tribute of Faith and Belief, (as they are his Creatures, and he their Maker,) for his Honour and Glory, and their eternal Happiness; it must appear, I say, that all along his infinite Goodness, and Providence, Establish'd amongst Men an Authority, which, Protected and Guided by him, dispens'd to Men every Article of that Faith, Belief and Religion he requir'd. Witness the Patriarchs before the Old Law; the Prophets whilst the Law of *Moses* endur'd, and ever since that has been abolish'd, and the full time expir'd, destin'd for the New Law to take place for the Redemption of lost Mankind, by that incomprehensible Mystery or rather Chain of Mysteries of the Incarnation, and Sufferings of the *Son of God*, that *Scandal to the Jews*, and *Folly to the Gentiles*; the Holy Catholick Church *be* Establish'd upon Earth, has been the Depositum of this Authority of Heaven. To compleat the Promises made, whilst he convers'd amongst Men, he gave *Her*, Apostles, Disciples, Doctors, on whom he bestow'd those supernatural Gifts and Talents necessary for dilating *Her* thro' all Nations; after his Ascension he supply'd her still, both by visible and invisible Miracles, even rendring her greatest Persecutors, Apostles and Doctors; in every succeeding Age raising up, as at first, (the most illiterate, to a pitch of Wisdom and Knowledge, not to be attain'd by human Wit, and Industry) new Apostles and Doctors, for the Defence and Propagation of that Doctrine *she* evidences to the World, to be the true and genuin Articles of Faith and Religion, taught
by

by her heavenly Spouse, whilst he convers'd amongst Men. Can there be a clearer Instance for the Proof of this Fact, than the Conversion of the great *Doctor and Saint*, from Sects and Heresies, to be her Champion, *who* was one of the chief Managers of this Contest with the Donatists? Whose Argument demonstrates to all Ages *That* to be the H. C. Church whose Doctrine is taught and preach'd thro' all the Nations of the Earth — the pretext of Reformation, and Purity by particular Men or any Body of Men, a Cheat, a Sham; since no Sins, or Errors of her Children, cou'd corrupt her, or make void the Promises of A-God: By virtue of these She is to remain to the end of the World. *The City upon a Mount, founded on a Rock; the light of Nations, &c.*

If we inspect into that Age in dispute, into former and succeeding Ages unto these last two; we shall plainly discover the Care of the Almighty Providence thro' the then known Parts of the World, *Europe, Asia, and Africa*, to furnish this Church with Learned and Pious Doctors, and Apostolical Men, to oppose Infidelity, and all the numerous Sects of Errors and Heresies foretold by the Apostle (that there should be such.) 'Tis not necessary to give a List or Catalogue of them, their Writings are lasting Monuments of what I advance; and those Sects, far from boasting of such a Providence, are all Extinct, no Succession of Professors to plead their Cause; nothing but here, and there, starts up a Libertine, under Protection of the Protestant Rule, *Scriptures alone*, to make a blaze, and go out like a Snuff. — For these two last Ages 'tis notorious, that no sooner were new Worlds

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discover'd

discover'd, but the omnipotent Master provided Labourers to cultivate *this Vineyard*, both East and West, and hedge in whole Nations; reducing them from Paganism to Christianity; from savage and barbarous Manners, to the Morality of the Gospel. Can any one Sect of Protestants, or all of 'em together, pretend to have been call'd, and sent, and to have succeeded in this Apostolical Employment, of converting Heathen Nations? If no such thing appears! whence the Reason? to what Cause can we attribute the Difference? To him alone, without doubt, who said, *Go teach all Nations.* — *And behold I am with you*, and by this distinguishes *his Flock*. *Cognosco oves meas.* The Shepherds of this Flock we see increase it, unite and keep it together in the same Pastures, throughout all the World; whilst pretending *Reformers*, distract, scatter and separate, both by Principles, and Doctrine, their Profelites wherever *they creep in.* — Again,

If we must attribute to the Direction of Heaven the raising up in this Church, an Apostolical *Xaverius* for Example, and Thousands who ever since, fir'd by his Example, prosecute with Fervour and Zeal, the Conversion of Heathens to the *Faith* of Christ, we must likewise place to the same Account, all those Learned Holy Bishops, Doctors, Professors, Members of the same Church, who have appear'd in these last Ages, for the Conversion of Christian Sinners, to the *Morality* of *his Gospel*, whose Lives and Conversation corresponded to the Sanctity of *his Doctrine*; were a Pattern to the loose and unthinking whilst they lived, as their Writings are Instructions to us, and will be to future Ages:

I'll instance in a few, a *St. Charles Borromæus*, *St. Francis of Sales*, a *St. Peter of Alcantara*, a *Granada*, an *Avila*, a *Rodriguez*, a *St. Theresa*, &c. and leave it to my Reader to fill a numerous Catalogue of such as deserve the Attention of the Universe, if we may judge, by it's coveting their Works in several Languages for universal Edification, the Increase of good Seed, and preventing the Growth of Tares in this Field of the great Master of the Family, &c! — From whence I infer, that as the Argument of *St. Augustine*, and the Catholick B. B. of *Africa* was a Defence of the Catholick Church above a thousand Years ago, against Sectaries and pretending Saints; it has the same Force, is all of a piece, and a Plea for *that Church* which is universally spread over all the World at present; in short, *the Argument* points at the *Mistress of Truth*, from whom Men at present must learn their Religion, Faith, the true Sense of the Word of God, in order to their eternal Happiness; and the Works *she* does, demonstrate the Argument to be solid and well grounded on the Word of God for Ages Past, Present, and to Come; and both, as Premises, contain this further Consequence: That, if by Popery is understood Doctrine of human Invention, Novelties in Religion, corrupting the Word of God, perverting either Words or Sense of H. Scriptures! Protestants are guilty of Popery; and Papists not guilty, but are preserv'd from Popery, whilst the 9th Article of the Creed is their Guide, and they believe the Holy Catholick Church. —

For they attain Faith and Religion by the same Method and Means all *true Believers* ever did since Religion was reveal'd; and by consequence have the same infallible Assurance *they* had of the Truth of what they profess. This is prov'd by comparing the Motives that converted at first, and all a long, the Jews, and Heathens, to the Faith of Christ: For example! How came the Apostles and Disciples to believe the Mysteries our B. Saviour Preach'd unto 'em? Articles they cou'd not fathom or comprehend! How came it they believ'd so firmly (what their Nation generally had an Aversion to, as a *Scandal*) that they seal'd it with their Blood? 'Tis true, and most certain that the Grace of A-God is absolutely necessary for all Mankind, both for *agenda*, and *credenda*; the *Faith*, and *Works* of a Christian, for his Salvation. *Faith is the gift of God*, says the Apostle; and *without me you can do nothing*, says the WORD of God. This Assistance of Heaven in both Cases, we may depend on, unless we render ourselves unworthy by the *Obstinacy* of our *Understanding*, and Perverseness of our *Will* in what is *wrong*, and *evil*: But 'tis not what we depend on A-God for, but what he requires from us that I enquire after; the right Use of the Faculties of our Souls; by this it was that A-God bestow'd on them the *Gift of Faith*: they pleaded not for Reason and Senses, for Demonstration and Evidence; but *Believ'd*. When *their Senses* perceiv'd the Works he did, *their Reason* concluded, *It was from God*, and his Doctrine must be from the same Source; both were at a stand proceeded to no further Examen, *How can this*
be?

be? oppos'd no Texts of Scripture, of *Moses*, the Law and Prophets; reviled him not with Blasphemy, and promoting Idolatry, *quia Filium Dei se fecit*, because he declared himself the Son of God. (No, this was the Method of Unbelievers,) but what their Senses and Reasons could not perceive, their Faith did, by relying intirely on the Establish'd Authority of the Proponent; whilst the others perish'd by diving too far, presuming on the Force of Senses and Reason. This deserves a further Explanation in a Paragraph or two by and by: But to proceed.

Thus it was, the converted Jews became Christians, and submitted to the Faith of *J. Christ*; and the Heathens receiv'd the same Faith from them, (so opposite to their Notions of Religion, that 'twas regarded as *Folly*) upon the same Motives. Tho' their Reason and Senses led 'em to Triumph and Grandeur; to affect Deification here upon Earth, and making Constellations of their Hero's when dead; yet this Body of Christians, this Church of *J. Christ* establish'd on Earth, being manifest by the Works of it's Teachers and Professors, that it receiv'd Authority from Heaven, remov'd all their Prejudices, and wrought in them the *Belief* of quite the reverse of their former Principles: The Humility of the Son of God become Man, and dying an-Ignominious Death upon the Cross, for the Salvation of all Mankind, was the Object of their Faith, not of their Wit, Philosophy, Reason, Senses; These examin'd no further than the Credibility of the Witnesses, convinc'd once of their Commission from Heaven, they *Believed*, what they could not comprehend.

'Tis

'Tis evident therefore, that both Jews and Gentiles, were Converted to a *Belief* of Articles no ways demonstrable to their Reason or Senses ; barely upon the Testimony of an Authority Establish'd by Heaven upon Earth ; and 'tis as evident by History, that all Schisms and Heresies, or false Interpretations of Scripture, Inventions of erring Teachers ; have in all Ages of Christianity been brought to this *Test* of (a standing Authority Establish'd by our Saviour, and Preach'd by his Apostles) *The H. Catholick Church*, — to manifest her Doctrine, and the true Sense of the Word of God, on all emergent Occasions, her chief Pastors Assembled, to witness what was the Universal or Catholick Faith : This once attested ; Heresies, that had caus'd Confusion and Disturbance (like Clouds and Mists dissolv'd by the Beams of the Sun) vanish'd by degrees and disappeared.

And here I leave it to the Consideration of every Protestant Reader, whether St. *Augustin*, and the Catholick B. Bps of *Africa* ? Whether, more, all the Catholics of every Age of Christianity ? understood the prophetick Promises of such an Establish'd Authority, in the right Sense and Meaning of the H. Scriptures ? If it is answer'd in the Negative, it follows manifestly that we have a bare human Authority only for the true Sense of the Word of God, and consequently for our *Religion* ; for a *Religion* of Man, not of God — from *him* there can be but *one*. But (by permission of his inscrutable Judgments for the Sins of Men,) the first are numberless that lead to the broad way of Perdition. And whether the Method, Rule, and
Plea

Plea for our Senses and Reason, to be employ'd in the Examen of Myſteries, to weigh their Credibility, inſtead of depending on divine Authority for the Truth, does not make this Number Indefinite or without end? the following Application of it, I think, will plainly demonſtrate and convince, that 'tis not a *rational* way of Learning the true Faith, that our Saviour taught. — Arts and Sciences, 'tis true, are attain'd more or leſs by the Conviction of Reason or Senſe, and are therefore ſubject to Error, Blunder, and Miſtakes ; not ſo our *Faith* and *Belief*; their Objects, being above the reach of our Underſtandings, depend intirely on the Omnipotent Wiſdom, and Providence ; from whence they muſt flow to us by an Eſtabliſh'd Authority upon Earth, by conſequence not ſubject to the former Imperfections. — 'Tis Folly in us to *believe* any Propoſitions that are not thus Atteſted ; as 'tis a criminal Infidelity, to diſbelieve what is thus atteſted, whether it be the Letter of the Word of God, or the true Senſe and Meaning of the Scriptures. — To ſet this in a clear Light, I will inſtance two particular Places out of the Goſpel of St. *John*, which at once diſcover a View of the Methods both of true *Believers*, and *Unbelievers* ; they both relate to Points of Faith, much debated in this Unbelieving Age, and Nation ; where the Reader may obſerve, 1°. That if at preſent they are conteſted with his Church, they were no leſs ſo with our B. Saviour himſelf in Perſon, when he deliver'd them to the World, as we find it recorded by the Beloved Diſciple *ch. 6.* and *ch. 10.* — 2°. That by the

Context

Context in both Chapters, it appears they were deliver'd, as Myſteries of Faith, to be *believed*, not *comprehended*; ſince in neither of them, were any Explanations or Replies alledg'd to the Miſcreants, for ſatisfaction of *Senſes* and *Reason*; they took up Stones to throw at him in one Caſe and would have no Correſpondence with him any longer in the other, upon that very Account; the one has a relation to his Perſon, the other to his Doctrines, and both are the Objects of a Chriſtian's Faith; who, to obtain Salvation, is obliged to believe *in Him*, and *Believe him*.

To begin therefore in order with the firſt, relating to the Perſon of our B. Redeemer, I confeſs I am at a ſtand and loſs, what Term or Appellation to give to the Sect engag'd in the Controverſy. Any thing of a *Chriſtian* would be as great a Soleciſm, as ſtiling a thorough-pac'd Whig, a Jacobite; the Stile and Title of Proteſtants, 'tis true, they may claim, being as ſufficiently qualified for that, as any other; even the Confeſſors of *Ausburg* themſelves: and I ſuppoſe they would be highly diſpleas'd to have the Privilege call'd in Queſtion: but then for a diſtinctive Epithet from *Lutheran* Proteſtant, *Presbyterian* Proteſtant, *Church of England* Proteſtant, &c. I know not what to preſent 'em with, unleſs they will be pleas'd to accept of the dignify'd Appellation *Bangorean Proteſtant*.

Now as to their *Doctrines*, *Method*, and *Plea* for it: In the 10th Chapter of the Evangelist, the unbelieving Jews expoſe the Pattern of the Stuff whereof theſe Men are but the Retailers, or rather Journeymen, and Apprentices: The
Fact

fact stands upon Record thus : “ (a) On the
 “ Feast of the Dedication of the Temple at Je-
 “ rusalem, Jesus walked in Solomon’s Porch : The
 “ Jews surrounded him, and said to him,
 “ How long dost thou hold us in suspense ?
 “ If thou be Christ, tell us plainly. He an-
 “ swer’d ; (b) I told you, and you *believe* not, and
 “ yet the Works I do in my Father’s Name evi-
 “ dence that what I speak is true.--- (c) I and
 “ my Father are one. The Jews took up
 “ Stones to stone him. Jesus answer’d ’em,
 “ many good Works I have shewed you from
 “ my Father, for which of those Works do you
 “ stone me ? --- The Jews answer’d him, for a
 “ good Work we stone thee not, but for Blas-
 “ phemy, and because thou being a Man,
 “ makest thy self God. ———

These *Pharisees*, I perceive, had more Wit and
 Judgment, tho’ as little Grace, as their Dis-
 ciples now-a-days ; for *they* understood the true
 Sense and Meaning of *the Word of God*. --- How-
 ever they both agree in this, to be rul’d by no-
 thing but their Senses and Reason ; and there-
 fore, instead of *believing*, the Masters threw
 Stones at him ; and the Scholars, by a more
 refin’d Protestant modern Method, gloss-con-
 strue, interpret, and screw up his Words and
 Actions, to the Tune of Abdication ; and imme-
 diately proceed to the dethroning of their *Maker*
 (d) excluding all the Line that derive any Right
 or Title from him. ——— But to cut this Thread

(a) v. 22, &c. (b) v. 25. (c) v. 30, &c.

(d) By him all things were made, St. John 1. 10

short, that leads to Excursion: let's examine a little which of these are like to prove the ablest Barristers, when they come to plead their Cause at his Seat of Judgment. Lord, says the Jew, we own that you told us, you were God, of the same Nature with your Father, but our Reason and Senses were not convinc'd; so we did not submit to *believe* what we could not comprehend. 'Tis true you argu'd with us out of the Scriptures, and prov'd by Reason, that we ought to *Believe*: We heard; *If I do not the works of my Father, believe me not; but if I do, and you will not believe me, Believe the Works, that ye may know and believe, that the Father is in me, and I in him.* — You told us that you did not Blaspheme, when you declar'd your self the Son of God, and One with the Father; — all this we heard; but for all this, our Reason and Senses, understanding Scriptures otherwise, pleads our Excuse for not believing either your Doctrine or Mission. — Here's the Plea of the one, what can the other say for himself? Lord, cries the *Bangorean*, we were rul'd by *Sense* and *Reason* too, and therefore, what *they* did not perceive, *we* would not believe! being Protestants, and making *Scriptures alone* our Guide, we constru'd 'em so as to reconcile 'em to our Fancies. 'Tis true we read your Argument with the Jews, and likewise in the Gospels of your Evangelists, that you Establish'd an Authority upon Earth with a *Who hears you, hears me; and who despises you, despises me — &c.* But this, we suppos'd, expir'd long ago with your Apostles; so that, as for your C. Church that was promis'd to be a Light to all Nations, &c. that we understood

derstood, to be a Kingdom of Tag Rag and Bob-tail, where every one might do what was Righteous in his own Eyes: In these Circumstances, 'twas impossible for us to *understand* aright with a Jew, or *believe* aright with the Christian, either your *Doctrine*, or *Commission*; so we presume this is a lawful Excuse for us — Here's both their Pleas, more or less, out of their own Mouths; and their Reasons frivolous, and of no weight are declared such, by the true Reason given in the same Chapter: (e) *Ye believed not, because ye were none of my Sheep*; and if the Perverseness of their Wills, and Wickedness of their Lives, depriv'd them of being number'd amongst his Sheep, 'tis plain whose Goats they are, see c. 8. v. 24. *Ye are of your Father the Devil.* — The Punishment awarded to such is with a dreadful and eternal *Discedite* depart, &c. Read in St. Mark, c. 16. v. 16. *Qui non crediderit, condemnabitur. He who believes not, shall be Condemn'd.* — If the Reader is in quest of what is to be believ'd to escape the dreadful Sentence, the Answer is plain: *To Believe in him*, and to *Believe Him*: (f) The Works he did, evidenc'd him no Usurper of the Divinity, tho' he humbled himself for our Redemption, and appear'd as Man: His divine Authority thus Establish'd, exacts the Tribute of our *Belief* or *Faith* to all the incomprehensible Mysteries he has deliver'd; and, amongst the rest, that he establish'd an Authority upon Earth, which should endure to the end of the World, to in-

(e) St. Paul

(f) *Non Rapinam arbitratus est, &c.*

struck it in the Truth of his *Doctrine* and preserve it pure from the *Doctrine* and *Inventions* of Men and Devils ; to believe otherwise, that either the length of Time, sound of Words, wickedness of Men, &c. had abolish'd this Holy Faith, is, in my Apprehension, no less than Blasphemy against infinite Mercy, extensive Goodness, Providence, Omnipotence, the holy *Word* of God ; in short, neither *Believing in him*, nor *Believing him*.-----

When Presumption, and Pride of Men, oppose the Ways establish'd by their *Maker*, for their Instruction ; He abandons them to a reprobate Sense. Reason and Senses in the Jews had been employ'd on their proper Object, had they stop'd short, at the Examen of the establish'd Authority ; but for them to over-leap that Point, to set aside the sensible part, where their Senses, Reason, Judgment, could not fail of Conviction ; and to erect 'em a Tribunal for the Tryal of the Probability of a Mystery reveal'd ; was a Misapplication of Reason and Sense, and the ground of their Sin and Infidelity, as it was argued against 'em by our Blessed Saviour, v. 37, 38. *If I do not the Works of my Father, believe me not, but if I do and you will not believe me, believe the Works ; that you may Know and Believe that the Father is in me, and I in the Father. --- 'Tis a strange thing (says the Blind Man to 'em) (g) that you know not whence he is, and yet he has opened my Eyes ?* — The meer natural Knowledge this Man

acquired by his Senses and Reason on the matter of Fact, led him on to the supernatural Knowledge acquired by Faith. (b) *I believe, Lord; and falling down, he Adored him*; whilst the others in a Heat and Passion obstinately rejected both.

And this is the very Case too of the *Bangorean* Disciples. They shut their Eyes, and stop their Ears against any Authority establish'd by A-God for the true Sense of Scripture, and then erect their Wits, Reason, Senses, to be Judges of their Maker, and all his Ways.

But they may *Know*, if they please, to apply their Reason and Senses to their proper Objects, that as *Jesus Christ* our Saviour was sent, and establish'd by his heavenly Father, with Authority to teach Men the Doctrine of Heaven for their Salvation: So He establish'd upon Earth, an Authority to endure to the end of the World, with whom he would be present to instruct and teach the World, the same Faith, every Article pure and intire without Corruptions, Popery, &c. — the true Sense and Meaning of the Word of God. — Reason and Senses must know this, or renounce all Religion, and pretend to none. — I argue with them as the Blind-born Man did with their Predecessors: *Is it not surprising you should not know whence this Religion is, and yet it opened the Eyes of this once Heathen Nation?* More, of all the potent Heathen Nations of the Earth? and I will add to this the *Sight restor'd*, where your Predecessors *Cerintbus, Ebion, Arrius,*

(b) v. 38.

the Intrigues of Mr. *Whiston's* half *Arrian*, half *Heathen*, and ill converted *Eusebius* (who entred not by the Door) with some hundreds more, had put it out. (i) *From the beginning of the World it has not been heard that any Sect of Men has thus opened the Eyes of the Blind.* (k) *Unless this were of God it could not have been done.* I know you quit all Claim to supernatural Aid and Assistance for the Propagation of your Doctrine; else I should desire you to speak in the Phrase of this Man! — 'Tis true, instead of it, you have had the Arm of Flesh, like all other Heresies (permitted by the secret Judgments of Heaven to ravage for a time) but attended with the same Fate: (l) *Their Counsels not being of God*, (as an honourable Doctor of Law most judiciously remark'd upon just such a Case as this) *were brought to nought.* Not a Kingdom, not a Nation, not a Province, not a Parish left 'em in the World for Ages; till this unwarranted, and unwarrantable Principle, (m) *Scriptures alone for a Rule again was given 'em, by pretending Reformers, for a Sanctuary against their Maker.* ---- Here in England; not so much as a *Button's Club* till *Chillingworth* first, then *Stillington*, *Tillotson*, *Burnet*; perceiving by Reason and Sense Q. *Elizabeth's Church-weapons not Proof*; made use of the Principle as *Fleurets*, or *Files* to fence and parry with only: But last of all his *Lp. of Bangor*, has turn'd it into pointed Swords; putting 'em into Madmen's Hands, telling us we

(i) v. 32. (k) v. 33. (l) Gamaliel Acts 5. v. 36.
 (m) St. John c. 1. By him all things were made.

need not fear Mischief, for they can do nothing amiss.

I do not pretend to *Convert*, but to *Confute* an obstinate Unbeliever: The first is the effect of the Grace of A-God; but the last is the Province of human Reason, which at least may prevail so far, as to prevent an unwary Reader's being impos'd on, to make an ill use of that Portion of Reason and Sense his Maker has bestow'd on him; whence, without all doubt, proceed as a Punishment, permitted by the just Judgments of A-God, all the Sins we heap up to our eternal Perdition, either against the Faith, or Morals, deliver'd to the World by our Redeemer. —

This was the high road, or *broad way*, trod by the Heathens; for which cause God deliver'd them up to a reprobate Sense. The invisible Secrets of God were made manifest to 'em by the visible Creation of the World, so that they were inexcusable! *But evanuerunt in cogitationibus suis*, they were conceited and vain in their own Inventions, their foolish Hearts blinded so far, as to lose the Sight of their Maker, and take up for Religion the Inventions of Men, inspir'd by Devils; Prostitutes to all the Vices corrupt Nature prompted.

Thus we see, in the Law of Nature, the Faith, of an Invisible God; his eternal Power, and Divinity, was Ecclips'd to the *Heathen*, by the ill use *be* made of his Senses and Reason, in things that were visible. — Thus again we see those Jews, who ston'd our Saviour, were *Confirm'd* Children of the Devil, for the wrong use they made of their Senses and Reason, by
rejecting

rejecting the visible Authority establish'd by Heaven to reduce both Jew, and Heathen to the true Knowledge of that Faith and Religion reveal'd for the Salvation of all—— And don't our Sons of Pharisees as obstinately offend against Sense and Reason denying an Authority establish'd on Earth for explaining to the World, the true Sense and Meaning of the Word of God? 'Tis too evident, by the self-same Method they equally perish in their Sins. For (since they admit the Scriptures) Reason and Senses must tell them, that our B. Saviour spoke to be understood, and that there was no other Distinction betwixt Disciples, and Pharisees, but that these wou'd not *believe*, and those did *believe* what they heard. Again, Sense and Reason must tell 'em (since they own He was sent of God) that as his Apostles, *Paul* and *Barnabas*, did to the *Athenians*; had the Jews notions of his Divinity been a blunder, he would have shew'd 'em their Mistake; and not so severely censur'd their *Unbelief*.

More, Is it not a contradiction to Sense and Reason, to imagin that the Eternal and Omnipotent, should plant a Religion in the World, and his Providence should take no care for the duration, and manifestation of it, to the World in every Age? When we see Men and (n) Women so furious, to establish the Sects they have set up, that all their Power has been exerted to propagate, and severe Laws enacted, to secure and recommend it to Posterity, which was all

(n) Q. E.

they cou'd do? — Is it not a stifling of Sense and Reason, to imagin, that the *written Word of God* should be ordain'd for the Instruction of Mankind, in every Age of the World; and that the same A-Providence, should omit the establishing a Means, how to attain the true Sense and Meaning of it; when every Kingdom, Commonwealth, little Hans-towns, and even *Geneva* it self, have a *recourse* or *devnier resort* to apply to, for the right and wrong of their Laws? The Catholick Bishops of *Africa's* Plea is a Demonstration, that such a Light to Nations was promis'd in the Old Law, and establish'd by our Saviour in the New; and whoever forces his Sense and Reason, to appeal from it, and establishes them Judge and Jury over the *In-visible things* of God, acts against both Sense and Reason.

But the Misfortune of such is owing to bad Education. They were Christened into a Protestant Principle, *Scriptures alone*: They suck'd at Nurse a Protestant *Postulatum* or Supposition, that the C. Church of *J. Christ* had quite disappear'd for several Ages, the Lord only knows how many: The Light of Nations darkened, corrupted, extinct. The Promises of Heaven revok'd! Then, say they, we have as much right to understand, and interpret, as any Kings, Queens, Priests or Levites in Christendom. *Ergo* — From the Conversation of these, again sprouts up another witty Generation, who fancy the Law of Nature the only *unum Necessarium*. Others from these take still a Step backward to mere Deism, and perswade themselves, that the supreme Being, having no need of his
N
Creatures,

Creatures, regards not what they do : Know-
 ing nothing by *Faith*, and dubious of every
 thing by mere Sense and Reason, at their
 Exit from this World, like *the Dutchman* at the
 Gallows, they take their leave without any
 other Ceremony but *gudde Nach* Neibourg, —
 or at most the Sin against the *H. Ghost*, (Pre-
 sumption in the Goodness, and Mercy of A God)
 serves them for a Plea of their Infidelity and
 Unbelief, supinely confident 'twill screen
 them from his Justice. Opiates for Conscience!
 Opiates for Reason whilst they live ! (And the
 damn'd Quack has a thousand different ways
 of preparing, and administering them) with
 Opiates for Senses at the hour of Death, that,
inturbati without remorse, they may ferry over
 to their Philosophical, and Poetical Eternity,
 is all of a Piece : *Qualis vita, finis ita ; as they*
liv'd, so they die. Unthinking of the Main, they
 are ignorant of their business here, and thought-
 less for hereafter. — — Deliver us, Reader,
 (say I) from the Unsanctify'd Wisdom of Sense,
 Wit and Reason, that's destitute of the Grace,
 and True Faith of *Jesus Christ*, and from such
 illusive Principles, that lead us, step by step,
 to the very brink of the precipice !

Now let us proceed to discuss a parallel Case,
 relating to the *Doctrine* of our Saviour ; where
Belief was required, tho' Reason and Senses were
 dissatisfy'd, murmur'd, and cou'd not bear to hear
 it : (o) They were no Pharisees neither, but
 pretending Disciples, and had a Respect for his

Person, tho' it avail'd 'em nothing in the end ; since for want of *Faith*, (p) they walk'd off with the Jews at last.

The Beloved Disciple, and Evangelist, makes no mention of the Institution of the sacred Mystery of the last Supper, as the other three have done ; but, in the 6th Chapter of his Gospel, makes an ample relation of the Benefit Christians were to receive by it, from the Date of its being ordain'd, to the end of the World ; and the Opposition both Jews, and *dubious* Disciples made, as being hard to reconcile to Senses and Reason ; and here I desire the Reader to remark, as before in the other Case, that these Jews understood the true Sense and Meaning of our Saviour's Words, better than most Protestants now, since they (q) *strove amongst themselves saying, how can this Man give us his Flesh to eat ?* Not questioning the reality of his meaning, but the *possibility* of the Fact ; nor were they censur'd by him, for not understanding the true Sense of his Words, but for not believing what they understood. (r) *There are some of you that believe not ; For Jesus knew from the beginning who they were that did not believe. viz.* (s) *Unless you eat the Flesh of the Son of Man, and drink his Blood, you shall not have Life in you.* (t) *He that eateth my Flesh and drinketh my Blood hath Life everlasting ; and I will raise him up at the last day.* (u) *For my Flesh is meat indeed, and my Blood is drink indeed.* (w) *He that eateth*

(p) v. 66.

(q) v. 52.

(r) v. 64.

(s) v. 53.

(t) v. 54.

(u) v. 55.

(w) v. 56.

my Flesh, and drinketh my Blood, abideth in me, and I in him. (x) As the living Father hath sent me, and I live by the Father, and he that eateth me, shall live by me. (y) This is the Bread that came down from Heaven; not as your Fathers did eat Manna and died. He that eateth this Bread shall live for ever.

—These Jews, in every respect, were in the same track, and out of the way to Faith, and Belief, with the others. Obstinate and positive in their own Sense, (z) not docible of God because they wilfully rejected the motives of credibility for Belief, so evident to Reason and Sense. They were witnesses to his feeding 5000 with five Loaves and two Fishes, and twelve baskets fill'd with the Fragments. They knew he had pass'd the Sea without a Boat, yet still they demanded a sign, that (a) They might see and believe him. This was all wrong; an Abuse of Reason and Sense ill apply'd: Not so St. Peter. (b) *Thou hast the words of eternal Life, and we believe, and have known, (c) that thou art Christ the Son of God.* — *Beati qui non viderunt & crediderunt. Blessed are those who have not seen, and believ'd, are his words, of eternal Life too.* —

To the other Jews, the Divinity of his Person, was veil'd by our human Nature, the only Object of their Senses; and Miracles cou'd not perswade 'em to make one step farther, that they might believe and know. To these, 'tis true, the Veil that was to convey the living Bread that came down from Heaven, (d) to be the

(x) v. 57. (y) v. 58. (z) v. 45. (a) v. 30.
 (b) v. 68. (c) v. 69. (d) v. 51.

Food of our Souls to eternal Life, was not as yet declar'd ; however the Obligation of *Believing* was equally the Duty of both, for the same Reasons : *viz.* His Authority establish'd ; but they had not the Grace : (*e*) *No Man can come to me, unless the Father who sent me draw him :* And the want of Grace St Paul has told us from whence it proceeds : A Judgment for Sin ! Therefore he deliver'd them up, &c. for the wrong and ill use of their Reason and Senses. —

(*f*) *God resisteth the Proud ; and to the Humble he giveth Grace,* says St. Peter : (*g*) *Be sober and watch, because your Adversary the Devil, as a roaring Lyon, makes his rounds, seeking whom he may devour ; whom resist, strong in Faith.* — What rounds, windings and turnings, he made to circumvent the Faith of Christians relating to the Divinity of our Saviour : His Emissaries, *Arius, Eusebius, Nic. Actius,* and their Followers, are an ample subject of History in former Ages ! How obstinately he continu'd the Attack, frequently changing his Batteries ! --- He had a Beginning ; was not of the Essence with the Father ; was like in all respects, but Inferiour ; was a Creature, was mere Man ; was not Man, &c.

And here, I think, 'tis obvious enough to remark (*if we will study the Depths of Satan*) that the great Doctor, or Politician, reserv'd his Assaults against the *Doctrine* for later Ages, when all his Auxiliaries, being intirely defeated, appear'd no longer in the Field against their Maker : For we do not meet in History, 'twas

(*e*) v. 44.(*f*) c. 5. v. 5.(*g*) v. 8, 9.

ever call'd in question since the days of these Jews mention'd by St. *John*, till about the Year 1030, as the Writers of that Age witness against *Berengarius*. " 'Tis reported (says *Adelmannus*, his Schoolfellow formerly under St. *Fulbert B. of Chartres*,) " that you have separated your self from the Unity of the Church, " and that you maintain a Doctrine contrary " to the Catholick Faith, concerning the Body " and Blood of our Lord, which is every day " sacrific'd on the Altar thro' the whole Earth.

—— *Hugo B. of Langres* tells him: *Universalem Ecclesiam scandalizas*. —— *Lanfranck* reproaches his Arrogance. *Superbiæ fastu plenus contra Orbem sentire capisti*. — (b) *Guimundus B. of Aversa*, a Scholar of *Lanfranck*, asserts: *Notissimum est hoc tempore priusquam Berengarius insanisset, hujusmodi vesanias nunquam fuisse*. Before *Berengarius*, Errors of this nature had no being, as 'tis well known by all. — So, it seems, this second Millinary of Years from the Birth of our Lord, was destin'd by the Prince of Darkness, to attempt the depriving Christians of the Benefit of their Redemption, by robbing them of the sacred Mysteries or Sacraments instituted to convey the Merits of his Life, Death and Passion, for the cleansing us from Sin, and preserving our Souls in Grace, since he had fail'd in his first Attempt of depriving the World of it's Redeemer at once; who, had he not been God, could not have made a due Satisfaction for our Sins, and had he not been Man, his Life had not been a

(b) L. 3.

Pattern to us, nor the Merits of his Sufferings and Death, communicated to our Nature.

Again, if this *Proteus* varied so often in the former, to corrupt the true Faith; his Changes have been as frequent in *This*, and his Emissaries as numerous, and as divided into Sects; endeavouring to confound and baffle the Truth of the Word of God, with their various and contradictory Expositions; yet still He retains the Art, to perswade, and content 'em, that they are all One essentially. — That the sacred Institution was Divine and Miraculous, their Chiefs agree: (i) *Qui non sentit multa subesse miracula plus quam stupidus est*, says Calvin. He's more than a Blockhead, who does not see, 'tis the Subject of many Miracles.--- (k) *Sublimius esse arcanum, quam ut vel meo ingenio comprehendere, vel verbis declarari queat*.--- 'Tis above the reach of my Comprehension, or Expression. After this, one would conclude him dispos'd to let the Article of Belief stand as it did before He was Born; but his Genius prompted him to broach an incredible Singularity, (the Expression is his own) that he might amuse his Disciples with a Mystery, to be Believ'd or Interpreted as they pleas'd.--- (l) *That they really, truly, and indeed, receiv'd the Body and Blood of Christ; tho' really, truly, and indeed, it was not there, but as distant as Heaven from Earth*. — There's a Mystery for you! which has something in it more admirable, and is a more evident Proof of divine Omnipotence than the other, &c. say the Divines of

(i) *Calv. Inst. l. 4. c. 17. Sect. 24.*

(k) *Sect 32.*

(l) *Calv Inst.*

Geneva. Apologia Modesta ad actus conventus : 15 Theol. p. 52. and p. *ibid.* 23. *Omnem ipsorum etiam Angelorum captum superat.* "It may seem "incredible indeed (*m*) (says Master *John*) that at "so great a distance, as there is betwixt Heaven "and Earth, the Flesh of Christ should penetrate "to us, that it may be Meat for us; yet we "must remember how much above all our "Senses the secret Power of the *H. Ghost* can "shew it self.— This is all very deep Divinity, I must own, and am of Opinion with (*n*) *Beza* and [the *Geneva* Holders-forth, that *captum Angelorum superat*; that *Angels cannot understand it*, but must have Faith as well as his Disciples, in his invented Contradiction, if they please.— One may believe on good Authority (nay is oblig'd to believe) what's above our Comprehension, but it's foolish to suffer ones self to be impos'd on by a Man of no Authority, when he talks Nonsense : For example, One may believe that the Person of our Redeemer, after his Ascension to Heaven, really convers'd with *St. Paul* here upon Earth; but 'tis absurd to assert, that he really convers'd with him here, but was as far from him really, as Heaven is from Earth.—

But my Intent is only to evince, that he own'd it a sublime Mystery instituted for the Benefit of our Souls, as *Luther* had done before, strenuously maintaining to the last a *Real and Corporal Presence*, tho' he would have his particular Whim to circumscribe it with Impanation.—

(*m*) *Cal. Inst.* 1. 4. c. 17. Sect. 10.

(*n*) *Supra.*

His Scholars, indeed, took the Liberty to dissent from him, and make no Mystery at all on't, dividing and subdividing, dreaming and inventing. --- No Meaning at all in the Words of the divine Institution, a Spiritual Sense, a Figurative Sense, a Representative Sense, &c. To be short, I have read of 32 differing Interpretations summ'd up; and it's all one to *Nic*, by which of these Winds they sail. --- *The Roaring Lyon devours* his Prey, when dubious, *unsettled* and *weak in Faith*; by our own Fault and wrong Use of Sense and Reason, we *believe* not the *Truth*; (and consequently deprive our selves of the Benefit ordain'd for Support of our corrupt, ill inclin'd, and frail Nature against Assaults within, and Attacks without) but substitute in lieu of it, the Inventions and Institutions of Men, who cou'd derive or shew no Authority or Commission, for what they did, but their own; and delude their gaping Followers with empty *Signs* and *Symbols* instead of the *Substance*, which was all indeed they had in their Power to give 'em; so 'tis no wonder they should feed 'em with the *Fancy*, or *Faith* (as they call it) that there's nothing more to be receiv'd.

It was the Fate of this Kingdom decreed by Law, that the Faith, Belief, Religion of the People, ^(o) should depend intirely on the Choice of every successive King or Queen of this Realm; in consequence of it, the Regency, in the Minority of *Ed. the 6th*, affected for a Sacrament the Dream of *Ulricus Zuinglius*; how he came

(o) H. 8. K. Ed. 6. Q. Eliz. *Acts of Supremacy*.

by it I have told already : But the *Compilers* of King *Edward's* Articles depend, it seems, not so much on the Revelation as a Reason for't, both of equal Authority, and equally perswasive. Art. 29. " The very Being of human Nature
 " doth require, that the Body of one and the
 " same Man, cannot be at one and the same
 " time in many Places, but of necessity must
 " be in some certain and determinate Place ;
 " therefore the Body of Christ cannot be pre-
 " sent in many different Places at the same
 " time. And since (as the Holy Scriptures
 " testify) Christ *hath been taken up into Heaven*, and
 " there is to abide till the end of the World ;
 " it becometh not any of the Faithful to be-
 " lieve or profess, that there is a Real or Cor-
 " poral Presence (as they phrase it) of the
 " Body and Blood of Christ, in the Holy Eu-
 " charist. — A very faithful and hopeful Reason indeed ! 'Tis a subject for several Speculations I own, but a paltry Foundation to build Articles of Faith on. For 1°. If the Philosopher should side with Omnipotence, which way can any *Soul* prove, *the nature of his Body to require, &c. ?* No more than that 'tis the *Nature* of Man's Body to be Visible, and, if I mistake not, the Conversion of St. Paul demonstrates both to be false. (p) *Saul, why persecutest thou me ? Who art thou, Lord ? I am Jesus whom thou dost persecute.* (q) *The Men in Company heard the Voice, but saw no Man.* Here Jesus (whom this Article does not deny to be Man) was upon Earth after his Ascension, and

(p) *Acts* 9. 4. (q) *v.* 7.

Invisible. The same St. Paul tells us, that after his Resurrection he was seen of *Cephas*, and after that of the Eleven; then of more then 500 at once, after that of *James*, then of all the Apostles; so that sometimes he was visible, sometimes invisible; but last of all (says he) he was seen also of me--- This was after his Ascension into Heaven, *where he is to abide till the end of the World* — But not to be confin'd by a Convocation I hope! No, no, 'twas a wicked Decree pretending to set bounds to their Maker! The Person of Jesus Christ was in the World, and the World was made by him, and the World knew him not. He came into his own, and his own received him not. But as many as received him, he gave them Power to be made the Sons of God, to those who believe in his Name. Of his infinite Power, Mercy, and Goodness, he assum'd our Nature for our Redemption and Sanctification; & *quod semel assumpsit nunquam demisit*: What he once assum'd he never laid down, but ever since, true God, and true Man, comes to his own tho' his own receive him not. But as many as do receive him (worthily) he gives 'em power to be made the Sons of God. To those who believe, &c. This is a Doctrine, not invented yesterday, nor preach'd in a corner, as every one of the Protestant Systems are; but Catholick or Universal thro' the whole World in every Age since the sacred Institution. Takes not its Rise from the Dream of a Man of no Character, whisper'd in the dark by an uncertain Spright! It was not thus reveal'd to the great Apostle with so slight a Ceremony; but as a Mystery of great Concern, and particular Regard

to Christians. (r) *For I receiv'd of our Lord* (says he) *that which also I have deliver'd unto you; " That*
" our Lord Jesus, in the Night that he was be-
" tray'd, took Bread; and giving thanks, brake
" and said; take ye and eat: This is my Body
" which shall be deliver'd for you. This do
" ye for the Commemoration of me. In like
" manner also the Chalice after he had supp'd,
" saying, this Chalice is the new Testament in
" my Blood &c. ——— Whosoever shall eat
" this Bread, or drink the Chalice of our Lord
" unworthily, shall be guilty of the Body and
" Blood of our Lord ——— eateth and drinketh
" Judgment to himself, not discerning the
" Body of our Lord. ———

But to say the truth, this then new invented no-Myſtery, retaining ſtill the *name* of Sacrament without the *Reality*; was not improperly adopted by a new invented Church without Succeſſion; a new invented Prieſthood without Ordination: Altars all demolish'd (the name only affected) upon which (s) *this Sacrifice of the new Law ſucceeding to all thoſe of the old, as Emblems of it only, was daily offer'd up, --- for inſtead of all thoſe Sacrifices, and Offerings, his Body is offer'd, and adminiſtred to the Partakers.* Thus the Subſtance of Religion in this Nation was deſtroy'd; invented Shadows and Figures, enacted to ſupply its place; the empty ſound of Faith, without Belief, recommended to the Natives as the *only wholeſome and comfortable Doctrine* for their Juſtification, and Salvation. — An Eſtabliſhment

(r) Cor 1.

(s) Aug. civitat. Dei, l. 17. c. 20.

of Religion like this, was never heard of in these Realms before ; nor ever that we can read of, in any Nation of the Earth. — But (if Sense and Reason will permit) we must suppose that some time or other, in some place or other, above a thousand Years before, 'twas just so believ'd, and practis'd ; and this *discovery* made by some or other, about, and in the Reigns, of K. Ed. and Q. E. — Reader, I have said it already ; if this *discovery* can be trac'd no further, depend upon't, 'tis all human Invention ; and St. Peter's roaring Lyon, Luther's great Dr. of Divinity and Zuinglius's Black, &c. were the prime Promoters of a sham to rob Christianity of its Essentials, and pave the way again for another Attack against the Head, as well as Members. — A Man need not be as cunning as the Devil himself, to spy this with half an Eye--- Circuit. He dances in a Circle, 'twas one of his Rounds, the same thing over again. — *Appellants* to a thousand Years ago ; and *Appellants* to a hundred, two or three Years hence perhaps, are all of a piece: 'Tis Shuffle and Excuse of a guilty Conscience, to be at Liberty to play its Pranks. 'Tis the Plea of the Delinquent who excepted against all Juries, but the twelve Apostles ; and full as ridiculous. The Wisdom of this World, in the Establishment of Governments, has no advantage over a H. C. Church, establish'd by A-God, in Order, and Subordination ; and those who plead to have their Cause try'd by Authority in Ages past or to come, struggle for no Authority over 'em at present, but to usurp it to themselves and their Party ; when they have gain'd the Point, the great Dr. and Politician never leaves 'em till he
has

has made 'em desperate Outlaws; and when he has wheedled 'em out of Sanctuary, (out of the Church) with a pretence of Godliness, Reformation, and Purity of Doctrine, he knows then how to employ 'em from Heresy, to Heresy, Schism, and Confusion, till no body knows what (I need not say believe) to think. — Is not this the Meaning of *dubius*, and *incertus* amongst us?

It is the Reader's Concern now to carry on the Parallel a little further, and resolve, whether there is, or is not, an equal Obligation of *believing* in one case as the other; since *without Faith 'tis impossible to please God*, and all must yield that whatever is reveal'd by Heaven is the Object of this *Faith*, tho' never so much beyond the reach of Senses and Reason, --- tho' it be a scandal to the *Jews*, and folly to the *Gentiles*. To clear therefore this Point and satisfy himself, his Reason and Senses, as they are limited, must be confin'd from begining at the wrong end; not imploying them in the Examen of the possibility or probability of the Mystery said to be reveal'd; but whether God, *who in times past in divers manners spoke unto the Fathers by the Prophets, has last of all spoken to us in his Son whom he has appointed Heir of all, and by whom he also made the World, who is the Splendor and Image of his Substance*. The Eternal Word? That He has spoken to us these Words. *I and the Father are One, This is my Body*, is allow'd on all sides: But whether any body is at liberty to give what Construction they think fit to either, without disbelieving what God has spoken, is a Question! And whether he is at liberty for the one, and not for the other?

Quare

Quære again! If to either of these Quæres, 'tis answer'd in the Affirmative, it evidently follows that we speak to our selves, not God to us. Or, if we take the Interpretation of these Words upon trust (as Protestants generally speaking do) from *Luther, Zuinglius, Calvin, K. Edward, Q. Elizabeth, &c.* 'tis as plain, that *They* speak to us; not *God*; unless *they* can produce their Patent, --- and we believe *their* Word, not *the Word of God.* — And is *this* the *Faith*, the wholesome and comfortable *Doctrine*, that is to sanctify us? *Credat Judæus Appella.* —

God spoke to us these Words by his Son. (t) *I will send you from the Father the Spirit of truth which proceedeth from the Father, he shall give testimony of me. — He shall glorify me; because he shall receive of mine and shall shew to you.* Here steps in *Mahomet*, and says, that *Jesus Christ* is the greatest of all the Prophets, that he has a *veneration* for him, and perswades his Followers, that all this relates to *himself*, and that *he* is the Person sent; the last and the Seal of Prophets. Now 'tis most certain, that *Mahomet* spoke to the Turks, not *God*; tho' the Man was cunning enough, to feign divine Authority for what he taught, by pretended Visions, and Angels; well foreseeing that his alone, signify'd nothing to perswade: But *Arius, Socinus, Whiston, &c.* will interpret these Texts as wickedly, barely upon the Authority of their own Sense, and Reason! and must not a Man be more obsels'd than a Turk to fancy these Men speak the true Sense

(t) *John. 15. 26*

of the (*u*) *Word of God*, when 'tis avowed to be only *their Sense*? Can Mr. *Whiston* himself imagin that the *Spirit of Truth* (which this Text tells us proceeds from the Father and the Son) comes out of his Mouth, and gives *Testimony by him*, to glorify the Son; whilst he's sensible at the same time, that all's from his Brain to a quite contrary purpose; and owns no other Authority establish'd by Heaven, for the true Sense of the Word of God? — 'Tis evident to Sense and Reason, that *Mahomet* acted a more rational part, than any of the *Christian Sect Masters*; whilst he endeavour'd to reconcile in the Minds of his Followers a Perswasion, that he had *Authority from Heaven*, for the Preaching of his Doctrine.

For from the Creation of the World, true Religion was *thus* establish'd and supported. But for so many different, and differing *All Ones*, of their own Authority to prescribe their Notions, Interpretations, and Comments for Religion; disowning at the same time, any *Authority* establish'd by Heaven to teach *them* the true Sense of the Word of God! such Doctrine, I say, affronts common Sense, is *felo de se*, destroys its self, without Sense or Concern for what's to be the Consequence. — And 'tis thus, all false Sects, and Religions have crept into the

(*s*) 1. *Quid dicis, O Ari? Quid dicis, Hæretice? Quid loqueris? Quid est Christus? Non inquit Deus verus, sed quem fecit Deus verus. Non te traxit Pater: non enim intellexisti Patrem, cujus Filium negas: nec à Patre traheris nec ad Filium traheris. Aliud est enim Filius, aliud quod tu dicis.* S. Aug. Tract. 26. in Joan.

World,

World, subsist, and are kept up ; by mere human Invention, and Force. — The Wit of Man, his Reading, Opining, Reasoning, comparing of Texts, and Judging ; is no ground or Foundation for *Religion*, and *Faith* ; nothing can be rais'd from all this but Opinion. — We believe, because *A-God speaks*, by an Authority establish'd by him, to explain to us his Word. — We believe not, (at least ought not to believe) the Reports of Men, in the Affair of Faith and Religion, unless we know first who sent 'em. If they Preach to us a Doctrine taught by a Power establish'd by A-God upon Earth, they produce their *Credentials*. If they tell us, by way of Advertisment, that really there was such a Power lodg'd upon Earth, for a little while ; but (that like the Poets *Astræa*) the wickedness of the World forc'd it to retire ; however, that they have sprung very plentifully, and rich Mines, that lay hid in the Scriptures, and offer us Co-partnership ! why then say, I, they are Welsh Embassadors, no Embassadors from Heaven.---If they deal in foreign Ware ! such as was brought over in the Days of *K. Ed.* and *Q. Eliz.* then they are Embassadors from *Zuinglius*, *John Calvin*, *Martin Luther*, &c. and Mr. *Whiston* is Embassador from the *Mumaluks*. —

To be serious (Reader) their Tongues, and Pens, are Embassadors from their own Brains ; they have no other Commission for their *Conceits*, and *Comments*, unless we'll do 'em the favour to credit their Instructions from the *great Doctors of Divinity*, &c. (Their best Friends will have these to be only Whims too when they were troubled with the Vapours,) but be it as they will, they

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receiv'd

receiv'd *them* not from the *H. Catholick Church*. There was no such thing in being, *it seems*, in their Days; so they were put to it, to fashion and shape Churches, to the Circumstances of Time, Place, and Persons. — Royal Churches, Common-wealth Churches, Club Churches, &c. *they are all one*. — But by their leave, if our B. Redeemer, ever in any Age withdrew himself from the Church he form'd on Earth; from that Moment there was an end and period put to all Religion: No Man living was oblig'd to believe any Doctrine taught or preach'd by any Man, or any Sect of Men. If *the Spirit of Truth* had abandon'd *her* for some Ages, as they say, to whom must Men have apply'd themselves all that long while for the *truth* of the Word of God? — Or was it indifferent, whether they had any or none? — Yet the oddest Whim of all is, that A-God several Ages before, had dissolv'd that Church he had Assembled from all the known Nations of the Earth into one Body; and, after the method of our Parliaments, had appointed *Luther, Calvin, K. Ed. Q. Eliz. Knox, Zuinglius, &c.* High Sheriffs, to whom he issued out Writs, for the Convocation of some new ones; and yet neither Scrip nor Scrawl, nor Sign nor Seal; nothing but their own, or one another's Words for't! and tho' they assembled in different, and distant places, in *Germany, Geneva, England Scotland, &c.* and enacted contradictory Articles, Constitutions, and Canons! However they were *all One*; provided always, they stoutly maintain'd, that no body but themselves, had right Power, Prerogative, Title, or lawful Claim: All prior Possession, Prescription, Ordinances, &c. to the

the contrary notwithstanding. — Let the Doctrine be what it will, 'tis every bit on't Protestant Religion upon these Terms. — Is not such stuff as this able to provoke a Libertine of Wit and Sense, to Swear, Curse, and Blasphemy; and cry the Devil's in't? When he has been bred up, and nurs'd in such Principles, and knows no better; and, whilst a Gudgeon he swallow'd the Bait of the Word *Popery*, and retains all his Life after a Prejudice and Dread, lest that *Raw-head and Bloody-Bones* take him by the Crown! what does he conclude from all this? But that to the best of his Knowledge, all Religion is a Bite, and that it's a foolery to believe any Church at all. Not knowing where to apply the Article he learnt in the Creed, he's tooth and nail for B. *Bangor's* Kingdom of Christ: Both Church, Parson, and Profelyte, to himself. — And here's the Spring of Irreligion, Deism, Atheism, so much complain'd of by *those*, who are fal'n into the Pit, *they* have all along been digging; and are caught in their own Nets. Do they pretend to be try'd by *Scriptures alone, nothing but Scriptures*? so do these. Do they insist upon Senses and Reason, and admit of no other Tribunal for the Tryal of the true Sense of the Word of God? so do these. Do they entertain noise and squabble about the Fathers, and primitive Church, to amuse the People; admitting and rejecting at pleasure what they think makes to their Purpose? so do these. Do they compare, and explain Texts by Texts, endeavouring to reconcile 'em to the Favour, Good-will And approbation of Senses and Reason? so do these. In short, do they, upon such

Premises, refuse to believe there was any Mystery at all in the sacred Institution of the last Supper, attributing the plain and strong Expressions of a Reality, to nothing but Tropes, Types, and Figures? — Upon the same grounds, and the like Comments, do these deny the Mystery of a Trinity, and the Divinity of the Son, and *Holy Ghost*. The Bangorist Protestant has as much to say for himself as any of the other; and all of 'em together, nothing to the purpose.

For to repeat it again, *Religion, Faith or Belief*, have Authority, not Senses, and Reason, for their Guide. Human Religion, human Beliefs, depend upon human Authority. *Fides sit penes authorem, depend upon the credit of the Man*. But divine Faith relies only on God; if he speaks to us by an Authority he has establish'd upon Earth. — Last of all by his Son! our Wisdoms ought to be silent, and not mutinous for a Liberty and Property to our utter Ruin and Destruction. And if ever the Son of God, whilst upon Earth, told his Apostles or Disciples, that some of them should write his Words, and relate his Actions, for the Instruction of the World in the Doctrine of Heaven, for their eternal Happiness; and (like the Heathen Oracles) that they should be Transmitted to the end of the World, for the Benefit of every one to interpret and construe 'em as they thought fit, in proportion to their Parts and Capacities! that he never design'd any Church or *Body of Men*, with whom he would be to the end of the World! nor never meant that the Spirit of Truth, which proceeded from him and his Father, should direct *them* to teach the World the true Sense

Sense and Meaning of his *Word* ! If any thing of this Nature (I say) can be prov'd ; why then I must give up my Reason, and Sense, to the Arguments of Men ; to human Authority, for the *truth* of the Word of God ; and instead of *believing* Him, and receiving his Faith, I must take up their Perswasions at a venture, and make that serve in lieu of a better Religion.

But now on the other side, 'tis more than a thousand to one that the Son of God *for this cause was Born, and for this came into the World to testify the Truth of Religion* ; not only to those then living in that Nation, but to all the World, to the end of the World ; and for this purpose of Heaven, he said to St. Peter, he would build his Church upon *that Rock*, and the Gates of Hell *opened*, should not be able to prevail against it. That as God spoke to the World by him, he spoke to the World after his Ascension, by this Church he had built ; and perform'd his Promises of being with it to the end of the World ; that the Spirit of Truth, proceeding from the Father and him, should direct this Church ; and that those who heard this Church heard him : So that by evident Consequence, who believ'd that *Church* believ'd God, not the Opinions of Men ; for as God spoke by his *Son*, so *He* spoke by his Church ; 'tis true, the generality of the Jews did not believe him, some of his Disciples went back from believing him ; all this, whilst in Person amongst 'em. 'Tis true again, the generality of both Jews and Heathens did not believe his Church, but persecuted and put to Death those of this Church, *who taught in his Name* ; and as the other was believing the Son
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of God ; this was Persecuting the Son of God. *Saul, Saul, why Persecutest thou me ?* The Reason for both is plain, because 'twas his own Establishment, and in his *Protection* ; a standing Proof of *this*, is that in spite of the Gates of Hell opened, to stir up the one, and the other, to suppress this Church ! The Jews are destroy'd, and dispers'd a contemptible Generation thro' all the Nations of the Earth, and the Gentiles have own'd him in all the most distant parts of the World, for their Lord and Redeemer: Receiving his Doctrine from this Church, by the Mouths of its Bishops and Priests, who from Age to Age Preach'd it to the Nations of the Earth, and amongst the rest to *us*. Now if Protestants will be pleas'd to fix this Mercureal piece of their Doctrine, and let us know when and in what Age Popery and Corruption began to creep into it ; or, which is the same thing, when, the Son of God spoke no longer to the World by any Church ! or, that the Spirit of Truth from the Father and him, gave no longer Testimony by such a Church : Let 'em set their own time, every one to the best of his Reading and Fancy ; 'tis all one ! — From that very date, say I, there was no longer any God in *Israel* ; there was (in this supposition) a full stop put to the Doctrine of *J. C.* — Mankind was disabled from believing God ; from believing the Son of God, since there was no Authority upon Earth on his part, that could tell us the true *Sense* and *Meaning* of his *Word* ! There was nothing for it but the Opinions of *MEN*.

'Tis true, they say, that God knows how many
Ages

Ages after this Disaster happen'd, (x) Master Dr. Luther was a *Man sent of God to enlighten the World*; and he says himself writing against H. 8. *Certus sum dogmata mea me habere de Cælo, &c. I am sure I have my Doctrine from Heaven.* This is all very positive and plain, I must own; but I could never read of any one *that* ever saw his *Credentials*, tho' Mr. Jewel was sufficiently qualify'd for his Baptist. Besides, he tells us again himself in another place already cited, that his Doctrine against the Mass was from the Devil, which I am more inclin'd to believe than the other, and that he was no more sent of God to enlighten the World than *Mahomet*; my Reason for this, is, an Observation made, that since our B. Redeemer Ascended into Heaven, there never was a President, that any one *Man* that was of no *Church* at all! that was not of *Communion* with any Society of *Christians* in the whole World, was ever sent of God. — I am as firmly persuaded, as that the Son shines by day, that A-God, Father, Son, and H. Ghost, has in a most particular manner in every Age, rais'd up extraordinary Men, that were Members of his visible *Church*, to teach her *Doctrine*, and give her *Light* to the World; and preserve her *Children* in Union of Faith and Sacraments! a *Hierom, Ambrose, Augustine, Gregory, &c.* with hundreds before and since; but never read that any pre-

(x) Jewel, Apolog. c. 4. div. 2. *Martin Luther*, and *Hulderike Zuinglius*, being most excellent Men even sent of God to give Light to the whole World, first came unto the Knowledge and Preaching of the Gospel.

tended they were the first (y) that came unto the knowledge, and Preaching of the Gospel in their days. A pretence of a new Commission from Heaven, is *Mahomet* to a tittle, and has for its support, no other Testimony but the Words of Men, and Proofs like his.

But I cannot conceive why this prime Protestant Bp. of *Sarum* should couple *Luther* and *Zuinglius*, sent as a Present to the whole World; for from whom ever they came, they brought quite opposite Messages, snarling at one another as long as they liv'd. *Zuinglius* and *Calvin* methinks, had made a better Pair and the (z) *Heli* as the Conductor, and Chariot of *Israel* (as *Father Fox* styles *Luther*) might have had 'em a Present for his Carr; tho' they were something headstrong and resty, led different ways too, and would not be driven. — *Luther* interpreted These two words of Scripture (*This is*) to mean Really this is: *Zuinglius* Constru'd 'em quite contrary, and said they meant (*This is not.*) *Calvin* believ'd they neither deliver'd their Errand right, to give light to the whole World: That 'twas all but a Fancy which he desir'd might be call'd Faith. — But it's all one ye know! — Q. E. granted his Petition, and had it inserted, one of the Articles of her Church! — They strengthen considerably the Interest of Protestant Religion, and are Ramparts and Bulwarks against Popery

Now I guess Bp. *Jewel's* Reason for pairing *Luther* and *Zuinglius*, to be an honour design'd

(y) 2 *Jewel*. *ibid*.

(z) *Fox* Acts and Monuments, p. 416.

for the latter, because He was the Corner-stone of his Church in K. *Edward's* days, tho' to the prejudice of the former ; who was out-voted in Parliament, in spite of Archbishop *Cranmer*, and *Ridley*. The Archbp. indeed was a Benefactor to 'em both, in different Capacities, for he labour'd all he could to have introduc'd *Luther's* Doctrine, and on the other side had most bountifully bestow'd the gift of Martyrdom on the Disciples of *Zuinglius*, by virtue of an Act of Parliament, of six Articles in the Reign of *H.8. 21. c. 14.* — In the last Year of that King's Reign, he sentenc'd to the Faggot, one (a) *Anne Askew* for denying the *Real Presence* ; some two Years after, *Joan Knell*, her Maid, receiv'd the same grace and favour from him, for having discover'd in Scripture another Affront offer'd to Reason and Senses, in the Mystery of the *Incarnation* (tho' by what Law says my Author, I do not see ; for in the first Year of *Ed. 6.* all Statutes against Hereticks had been repeal'd) (b) when he pronounc'd her Sentence: *Ay* (says she) *not long ago you Condemn'd my Mistress for a piece of Bread ; and now you Condemn me for a piece of Flesh !* — I recommend this Story to Mr. *Toland*, for a second part to his beautiful, witty, and learn'd *Hypatia* ; and if he designs a *Kalendar* for his Church, there's another Martyr for him. —

If the Reader is curious, and desires to know, why Mr. *Jewel*, who was a Bp. of the Church

(a) *Stow's Chron. A. 1549.*

(b) The 3 Conver. of *England* par. 2, pag. 592.

of *England*, should be so fond of Extraordinary Embassadors from Heaven! (who supersede all ordinary Commissions) the Reason is plain; because in his time they were all Extraordinaries: *Q. Eliz.* imploy'd no other; she Banish'd, and Confin'd the Ordinaries, every Man of 'em; and had great Reason for it too, since they were all refractory, and wou'd not deliver her *Message* to the Nation, but the *Message* of (c) her that sent them: Which was positively denying, and opposing her Right, Title; and Prerogative, to imploy or give audience, to any of the Foreign Embassadors *Extraordine*, as she thought fit, for the Security of her Crown, Person, and new acquired Dignity, so extrordinarily bestow'd, by her self, Lords and Commons. She compass'd what she design'd by it, 'tis true, but it has produc'd most scandalous Effects ever since: Such a glut of *Extraordinary Embassadors* appear'd even in her time, that she thought fit to to Whip, Pillor, and Gag 'em, to prevent their interrupting her *own*. But they grew so numerous in the Nation at last, there was no refusing 'em Audience, nor preventing their Counsels to prevail. The Crown Authoriz'd the Principle, *Scriptures alone*, and the Crown severely suffer'd for't: Our Ancestors of those days, aided and abetted, and their Sins are visited to the third and fourth Generation in the Confusions of Irreligions we are Witnesses to. They all of 'em pretended they brought the Word of God; and the People of this Nation receiv'd 'em, and canton'd

(c) The C. Church.

em in good Quarters of Refreshment; but a Man cannot help thinking some of 'em to be Impostors; nay, they have no better Opinion one of another. Methinks if any *one of 'em*, had been sent from above to *enlighten the whole World*, he should have brought a Rule for Peace, Concord, and Unity; not a Bone for Quarrels, Dissention and Division! This very Point alone, had I no other Reasons, convinces me, their pretences, in favour of themselves and one another, are all Shams; their Interpretations of Scriptures, in contradiction, not only to what was generally thro' all the World the *Faith* of Christians, but to each other likewise, was from no other source but their own Heads, and the Spirit of Illusion. This (I say) seems to me obvious to common Sense: And as obvious on the other side, that a Religion planted by *Heaven* upon Earth, to endure to the end of the World; carries along to the end, its own Sense of the Word of God; a perpetuity of Interpretation; the same that Christians profess to believe when they perpetually repeat that Article of the Apostles Creed, *I believe the Holy C. Church*: And those who pretend to be sent with Commissions never heard of before, to interpret Scriptures, endeavour to supplant the Doctrine taught by *J. Christ*, equally with *Mahomet*.

Mr. *Bulstrode*, in his controversial Letters, appears very zealous in Defence of Protestant Religion at random, for it's hard to guess which of the Protestant Religions his Letters wou'd have prevail: However he seems to disregard all the Modern Prophets *sent*; and tells us we have

King, Lords, and Commons, who understand the Scriptures better than the Pope and all his Cardinals. In my Opinion, his Proposition is deficient in several respects, and would have been fuller to the purpose, and more just to the Memory of a Pious Queen, had it been worded thus. *We had once a Queen, Lords and Commons, who understood Scriptures better than the Pope, with all his Cardinals, Bishops and Council.* This would have dumfounded a Papist to eternal silence. But as to the other, He'll desire to know, to which of our King's Reigns, this Privilege of Heaven is to be ascribed? If to any before H. the 8th, his Reading must have inform'd him, they were all content to understand *as well, not better*: H. 8. himself! I fancy he would have been very unwilling to have held up his Hand to him, upon the Statute of six Articles, for his Exposition upon the 6th of St. John, as it was Lambert's Case. As for any of our Kings, Lords and Commons, since the days of the Daughter! I don't read that they much imploy'd their Sessions in Studying of Scriptures. K. James the first indeed, sat in Convocation at Hampton Court, and Scriptures alone were on both sides, but he overruled the Rule, and the Pope himself cou'd have done no more. *The pure ones* at last rebell'd, fought for't, and got it into their Possession; then *they* were King, Lords, and Commons, and understood Scriptures better than the Pope, &c.

— So that from the very first to the last, all those who have enter'd into the Combination, of having Scriptures alone for a Rule, design'd the holy Word of God for a Property to maintain the Interests, and Factions of this World,

to encrease the Numbers, and Strength of their Party, for Dominion and Power, &c. and to amuse the Multitude, they have dealt no otherwise with the Holy Scriptures, but as Juglers do with a pack of Cards: Induction will make it plain. Look, Gentlemen, says *Luther*, here's the Book! I'll Shuffle it well by Translating and Expounding, and you'll see as plain as the Noses on your Faces, that I am the first that (d) *give Light to the World in this dark Age!* Don't ye all see it plain? — very plain, Scriptures are very plain! Is that the way you blow your Match, cries an apt Scholar! reach me the Book, (e) I'll shew a trick worth two of this; look you, Gentlemen, *He* says, 'tis *so* and *so*; now I will turn you over some leaves, and you shall be convinc'd that 'tis *not so*. Is not that plain now? — Scriptures are very plain. — Why sure! says a pert Frenchman, I may be allow'd as much Wit and Invention as ever a dull German of 'em all, and have as nimble Fingers, let me try. (f) Look ye, Shentlemen, here's the Book too. The one says, 'tis *so*; the other says, 'tis *not so*: Now I say, 'tis both: It is *so*, and it is *not so*; and there's the Mystery. Is not this very plain? O very plain, Scriptures are very plain! — Come come, says the Queen, reach me the Book, here's a pack of Fellows that pretend to rule the Roast, and by what Authority? It seems they can find in Scriptures that Women ought not to Rule, I'll give 'em a *Rowland* for their *Oliver*. For their *so's* and *not so's*! *Christ was the Word that*

(d) *Jewel*. (e) *Zuinglius*. (f) *Calvin*,

*spake it, He took the Bread and brake it, and what the Word did make it, that I believe and take it. Let 'em have Faith in me, and they may believe what they please. All's one. If they'll not conform to my Church, let 'em be Starv'd, Hang'd, and Damn'd, by penal Laws and Excommunication. Her Apostles and Disciples tell us this is all plain Scriptures, easy to be understood in all those necessary Points: But for my part, I think it plain, very plain; that they all of 'em have taken out a Licence from themselves, to play the Mountebank with the Word of God; and Ld. Bp. of Bangor's Licence is of equal Authority with all the rest; for in the supposition that our Saviour has no Holy Catholick Church upon Earth to Interpret, why should any one pretend a Preference, and monopolize Interpretation to himself and his Party? — Tho' there are two small Objections present themselves, against the usefulness of his Lp's Doctrine. 1°. his Lp. once threatned Convocation; if it would not lye still, and be quiet, he would silence it with the testimony of all the *prime Reformers*. 'Twas prudent indeed in them not to provoke him to it, tho' he had laid himself too open again in so general an Assertion; for 'tis certain they allow'd it only to themselves not to every Body; no not to one another. 2°. Methinks his Lp. should have excepted Convocation out of his Licence, because 'tis a thousand to one, they'll make use of his own Authority against himself; that is, they'll find Texts to Bless, and Curse, Excommunicate, Absolve, with many other trifles, nay what's worse, their Consciences will tell 'em, that the Scriptures and their Liturgy from them, directs*

rects 'em to pray for Kings, and all in Authority under them, that they minister Justice to the Maintenance of true Religion, (which is their own to be sure, whatever it is) and then by his Lp's Rule, Order, and Authority, in opposition to his Approbation, Will, and Consent, we are but just where we were before, in the Lyon's Mouth still; which has something the Phiz of a Contradiction.

But whether they allow, or not allow it to one another, the pretence is ridiculous, that A-God has given 'em *Scriptures alone* for a Rule! It is a manifest sham upon the People, who are made to believe, they have the Word of God for their Religion when they have only the bare words of *Men*, for *their* false, and corrupt Translations, and Interpretations of Scriptures, as their contradictory Doctrines manifest. It is a Justification for all the Hereticks that ever have appear'd in the World, and makes the *Almighty* a Patron to their Actions, by making *him* the Author of their *Rule*. Instead of certain and sure revealed *Truths* from Heaven, which our B. Saviour said he was *Born* to teach the World, it only produces Systems, and Problems, at most: Lutherans, Calvinists, Socinians, Anabaptists, Quakers, &c. and ends in doubts (with those who are prepossess'd in its favour) whether A-God requires any *Faith* or *Belief* from Men! perceiving no better Authority for the Doctrine they hear, than so many different Opinions of Men. — In short, tis impossible it ever should be a *Rule*, to one in a thousand, and this discovers the Jugglers Tricks, who cry'd it up to make themselves the Rule to the Ignorant thousands. — A Rule is common to all.

Learned

Learned and Illiterate, *sapientibus & insipientibus debitor*. Reason and Sense take place here, and judge whether *Heaven*, that has planted a reveal'd Religion upon Earth; that has ordain'd the Holy Scriptures for a main support of it! has not likewise ordain'd a *firmiorem propheticum sermonem*, for the true Sense of the Scriptures, than any of these, that have Proclaim'd themselves, within these last 200 Years? Reason and Sense must account for this at the last Day; but never for not comprehending a Mystery that requir'd Belief, as instanc'd in the case of the unbelieving Jews. — *Scio cui credidi*, says the Apostle, *I know whom I have Believ'd*: So must we; 'tis our Duty to know whom we believe, or trust, for the Scriptures, and the true Sense of Scriptures. The Authority we trust to, is the Object of Sense, Reason, and Knowledge, that require Evidence, but the Doctrine that Authority teaches, is the Object of Faith and Belief, where there's no room for Reason, and Sense; nor any other Knowledge to be acquir'd, but what is acquir'd by Faith; such is our Origin, the irregularity of our reasonable, unreasonable Nature; the condition of our present and future State, and all that relates to our Conduct in the one, in order to the other. — This Knowledge the Reason and Senses of the wisest Heathens had lost, and were searching for it in the dark, till the Infinite Wisdom, Goodness, and Mercy of A-God, gave light to the World by his only Son our Redeemer, whose Doctrine from Heaven reduc'd 'em to Knowledge, by the testimony of A Holy Catholick Church, establish'd upon Earth by him, for that end, to remain to the end of the World.

—— Where-

Wherever this Testimony is rejected, Religion fails, runs back by degrees, into, the old *Sceptrick* way of the Heathen! 'tis the present Case of this Nation.

Therefore, Reader, to conclude, reduce the 9th *Article* of the Apostles Creed to Sense, and search no further, *whom to Believe or Trust*, for the true Sense of all the Scriptures. When 'twas inquir'd of your prime pretended *Reformers* what was become *on't* for so long a time before they appear'd; their Answer was, it had been *Invisible*. A very plausible Story, that a dark Lanthorn should give Light to the World! After Queen *Elizabeth* had set up her Church, then *she* began to be *visible* again, but dropt her Title of Catholick or Universal, and was become particular; yet the poor silly People, continu'd *parrotting on* still they knew not what, to no purpose! as likely as the other, and a sure way to *enlighten the whole World*. Mr *Whiston* is for having the Cards Shuffled, and Dealt again; fancying his Doctrine had not fair Play, the *whole* Christian World having conspir'd with one *Athanasius* (which was the beginning of Popery) to make People believe his *Crocodile* was the Devil come to fetch 'em to *Hell*; so the poor *Spectre* retir'd under Ground again, in expectation of a Friend now and then to lend him his Hand to drag him out of his dark Hole. He petitions, that a Jury of the Learned may be impannel'd to examine his Witnesses! But a Jury without a Judge never finishes any Cause; and let their Verdict be for him or against him, 'twill be only the Opinions of Men, unless their Impannel was from Heaven; then

R

they

they must be admitted both *Judge* and *Jury*, but that's Popery, therefore to what purpose is all his Scribbling! Does he, who refuses to be sav'd by a *Creed* receiv'd by *all Christians* for so many Ages, as the true Sense of the Word of God (no matter who drew it up or penn'd it) pretend to be saved, or save others, by a *Creed* *he* fancies to be the Word of God? 'Tis impossible. We must all be judg'd, not by *Laws* we *prescribe* to our selves, but by the *Laws* *prescrib'd* by Heaven; nor has the King of Heaven, any more left it to our Choice to pick and choose out of *Scriptures* a Religion, interpreting *them* to our own Fancies, than the Kings of the Earth abandon the Statutes, to their Subjects, to interpret 'em for Justice, and Equity, as they think fit. The pretended Licence for the first, has occasion'd all the Disorders and Confusion we are Witnesses to; and the State would feel just the same in the second; it would become a Nation of Madmen, cutting one another's Throats for *Meum*, and *Tuum*, and so they have done for their Religions, when there was any thing to be got by't: I need not go from home to fetch Proofs for this. ——— And think it a sufficient Proof, that Heaven never gave leave for such Principles, for Mischief; so that I think, Mr. *Whiston* ought to give good Example, and submit to the Tryal he requests, and he shall have the Verdict, and Judgment, not of a *few* in this Age, but of *thousands* of the most Learn'd, and eminent for Piety of many Ages; a Universal Consent: But I fear he'll appeal from this, as Popery; and *vox Populi, vox Dei*, will signify less; he'll appeal, I say, to his own Head
upon

upon Scriptures, and to Protestant Learned Men, alone for Judge, and Jury of that Point; and then he's sure to maintain his *Plea*, with what the Philosophers call *Argumentum ad hominem*, their own *Rule*; however he'll never be able to defend himself from the Verb *Hæreo*, and its Derivative *Hæresis*, that is, being positive in his own Opinion. I could wish he'd not constitute himself a Judge, and pass Sentence against his *Maker*; but repent, and confess, that his *Maker* has plac'd a Tribunal upon Earth, to condemn his and all such Heresies, in this World, and will be his *Judge* in the next, inquiring by what Commission he acted? and whether it was not by Usurpation? The Regicides *Plea*, that they acted by the Authority of the good People of England could not save 'em from Hanging at last, and his *Plea* that he acts by Commission from Dr. Martin Luther, and his *Allies* and *Confederates*, is but the very same Excuse why the last Sentence should not pass, — cou'd he have 'em for his Jury there, with a Gentleman out of Wales for the *Foreman*, and appeal from his *Judge* there, as he does here, there were not much danger I own! but there will be no room for Common-wealth, Principles, nor Scriptures alone for a Judge; no Liberty, and Property of the Creature; to make what he thinks fit of his *Creator*. A-God (who draws Good from Evil, and has foretold us in Scriptures that to that end by his Permission, *ne-cesse est, ut veniant scandala. Oportet Hæreses esse*) points Him, and such as himself a Demonstration, that the Principle common to him and all Protestants is *wrong*; and no *Rule* for the Truth reveal'd. Quapropter (says St. Augustin upon the

last Text) (g) *multi, ut diem Dei videant & gaudeant, per Hæreticos de somno excitantur. Utamur ergo etiam Hæreticos, non ut eorum approbemus errores, sed ut Catholicam disciplinam adversus eorum insidias assumentes, vigilantiores, & cautiores simus.* And St. Cyprian upon the same Text. *Sic probantur fideles, sic perfidi deteguntur: sic ante judicii diem hic quoque jam iustorum, atque iniustorum animæ dividuntur, & a frumento palcæ separantur.* Wherefore many, that they may behold, and rejoyce at the day of our Lord, are rouz'd up from sleep by Hereticks. Let us therefore render them useful to us, not approving their Errors, but becoming more cautious and watchful, by assuming the Catholick Discipline, in opposition to their Snares. — Thus the Faithful are try'd, thus the Perfidious discover'd: Thus even before the day of Judgment, the separation of the Souls of the Just, and Unjust is made, and the Chaff winnow'd from the Corn.

There's no end of Reasoning against so unreasonable a pretence; however I will cut short, and only sum up the whole of the Argument.

The *Jews* of the 10. Chapter, and the *Jews* of the 6. Chapter of St. John, had the same motives not to believe, viz. Difficulty of the Doctrine, seeming to shock Reason and Sense: They equally set aside the Authority Establish'd by Heaven; and in this consisted their Crime; that they over-ru'd their Reason and Senses, with Passion and Obstinacy, where there were Proofs for their Conviction, and set 'em up Judges where they could have none, but ought to have believ'd. —

The Protestants of these two Chapters, go like-

wise hand in hand, with the same motives for not *believing*: Their *Reason* and *Senses*, with *Scriptures* alone their *Rule*; setting aside *Authority* *Establish'd*, for any other *Sense* of *Scriptures*, but their own, and in this they are both guilty; making their *insufficient* Capacities, *Judges* of their *Creator* and all his ways, stifling their *Reason*, and *Senses*, against all *Proofs* and *Evidence* of an *Authority* *Establish'd* by *Heaven*, which they ought to *believe* for the true *Sense* of *Scripture*.

For, omitting the so often repeated *Promises* of our *Blessed Saviour*; omitting the *Fathers*, the *Article* of the *Apostles Creed*, &c. I will only insist on what they are all so very fond of, *Sense* and *Reason*; here they ought to be made use of. If there's no such *Authority*! the consequence will be, no such thing as *Religion*; no body oblig'd to believe any: Ten to one against any *Interpretation* of *Texts*. Such *Expositions* will be the *Doctrine* of *Men* no more: Perhaps worse. Is this the way of *Believing God*? — 'Tis true, *Luther*, *Zuinglius*, *Calvin*, pretend, if you believe their *Comments*, you believe *God* the *Word of God*, but I make here use of their own *Plea*; *Scriptures*, nothing but *Scriptures*. I find none of their *Names* there! but I read a *Church* *Establish'd* by *J. C.* — and without looking into *Scriptures*, I see it, and hear of it, in every *Nation* of the *Earth*, and in every *Age* since 'twas *Establish'd*. *Divine Faith* relies only upon *God*, believes *God* alone; and there's no believing him but by his *Prophets*, our *Saviour* and *Establish'd Authority* by him. The modern *Prophets* were pretended *Lights* to the *World*, but brought no *Proofs* for *Extraordinary*; and *Ordinary* Com-

Commissions from an Establish'd Authority, *they* had none, for the Doctrine they Preach'd : *Their* pretences are all frivolous against common Sense, — condemn, and confute one another ; and *their* pretending to it, demonstrate an *Authority* from Heaven, from whom we are to receive the true Sense of Scriptures, *for all the Articles of Faith we are to believe, (without which 'tis impossible to please God, according to the Apostle.)* — *For all the Sacraments, or Mysteries ordain'd, for our receiving the benefit of Redemption ; the Grace of God, and pledge of Glory. For the obtaining a true Sense of all this, I end, saying what all Christians ought to say, and the Pope himself was taught from a Child to say (and should any of 'em ever have acted in opposition to it, at the rate of Luther, Calvin, K. E. Q. E. &c. they and all the World would have heard of it) I believe the H. Catholick Church.*

—— Here's Dr. Luther, Master Calvin, K. E. Q. E. have made Creeds, Mr. Bulstrode cannot fancy A-God cares a fig for parrotting over so many Creeds ; not even of Ks. Lds, and Commons : He has drawn up a Sketch of one of his own Fashion, calculated to the Meridian of the Law of Nature ; an Abstract of very reasonable Articles for the keeping of the Peace. Mr. Whiston, Clark and Toland, &c. compose *theirs* ; and every one of 'em expected, and expects, that A-God should be pleas'd to conform to *their* Decrees, and try, and Judge 'em, for their *Faith*, on the Statutes of *their own Articles*, as they have compil'd 'em out of Scriptures : All this is very reasonable, and agreeable to common Sense ! Who can doubt it ? Unless People are so silly, as to turn
Papists,

Papists, and believe, that the Almighty has taken care to provide better Surety, and *Authority* for drawing up of Articles out of Scriptures on all emergent Occasions; sapping, and undermining the Foundation of Protestant Religion, Root and Branch, which has been all along so very serviceable in this World to People's *Interests*, and *Pretensions*; Justifying all! — sure People will never be so weak, as to part with so convenient a *Rule*, for the bare Prospect of an Expectation, of what *the Eye has never seen, nor the Ear heard, nor has it enter'd into the Heart, what it is*; and since *they have a Carte Blanche* to write upon; their own terms for Salvation, so obvious to their Fancies, in Scripture! — If all this is Ridiculous! why then *Scripture alone*, is not a Rule to *Conscience*; *Conscience* is not Mistress of *Scriptures alone*; but the first must have a Rule for the true Sense and Meaning; and the last, must be *rul'd* and *Believe*; and the same *Rule* must serve both, and there's an end on't. —

Reader, be not *Indifferent*, nor *Rash*, nor *Inconsiderate*; our eternal Felicity, or Misery, depends upon following or abandoning a *Rule* prescrib'd by *A-God*, (not Invented by Men) for the *Truth*, and true *Sense* of his *Word*, both for our *Faith*, and *Morals*, for our *Belief*, and *Actions*: (b) “ And whosoever
“ shall follow this Rule, *PAX* super illos, & *miseri-*
“ *cordia*, & super *Israel Dei*. Peace be upon them, and
“ *Mercy*, and upon the *ISRAEL* of God. —
His Holy C. Church.

(b) St. Paul, ad Gal. vi. 16.

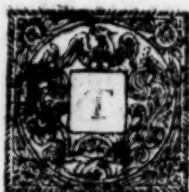




SOME REMARKS

RELATING to the
Former SUBJECTS.

I.



HE Deists amongst us, seem to have a resemblance with the Saducees amongst the Jews; these Circumcis'd into the Law of *Moses*, and the others Baptiz'd *Christians*; but both *dubious* and *uncertain* of what's to be the event of a future State. The last cou'd not believe a Resurrection, as they thought, against *Sense* and *Reason*; and had Arguments drawn from Scriptures too, to back their Opinion. (a) *Master* (say they to the eternal Wisdom) (b) *Moses* said if a Man dye having no Children, his Brother shall marry his Wife, &c. Now there were amongst us, seven Brethren that had her for Wife, the one after the other; therefore in the Resurrection whose Wife is she to be? — By the by, these Men's Scruples were quite of a different nature from. K. H. VIII's; for he brib'd high abroad, and threatned severely at home, to make People say it was against the Law of God to marry his Brother's Wife; far from laying a Claim for her, after the Resurrection, he order'd a Sentence against her Claim to Him before she was dead. — But to the Question! *Jesus* answer'd and said unto them, (c) *Ye do err, not knowing the Scriptures nor the Power of God.* — This is the Case of Saducees. —

(a) St Matth. 22.

(b) Deut. 25. 5.

(c) v. 29.

(d) But the Pharisees hearing he had put the Sadducees to silence, resolv'd to make a second tryal of their Wit.

—— Jesus (having satisfy'd their Quære) ask'd them ; (e) What is your opinion of Christ? Whose Son is he? They said, David's. He said to them: How then does David in Spirit, call him Lord, saying ; (f) the Lord said unto my Lord, sit on my right hand, till I make thine Enemies thy Footstool? (g) If David therefore call him Lord, how is he his Son? They could not answer him a Word,——but referr'd the Question to Mr. Whiston to answer for 'em.----

REMARK II.

(h) And when he had taken Bread, and given thanks he brake it, and gave unto them, saying, this is my Body which is given for you, this do in Remembrance of me.

Before Protestant Religion made it's appearance, in it's several Shupes, Forms and Figures, new Dresses and Commodities; it is a thing most certain, and beyond all dispute, that the whole Christian World daily rendred Homage to their Creator, Redeemer, and Sanctifyer, by their Liturgies (in all the Learned Languages, in Substance the same; in the Majesty and Decency of Ceremonies little or no difference, very few Alterations) performing what was here commanded at this sacred Institution. Their Faith, and Belief of this divine Institution was, that (i) it is the Bread of Life; that Bread which came down from Heaven, —— which he said he would give for the Life of the World, and which he actually gave, and offer'd up a Sacrifice to his Eternal Father for us, at his last Supper, by saying these Words, *This is my Body which is given for you.* Ordaining them to offer up the same Sacrifice (of himself really, truly, and indeed, tho' by a miraculous manner, present, under the species or forms of Bread and Wine) by saying, *Do this in Remembrance of me.* This I say was the General Belief and Faith of the whole Christian World,

(d) v. 34. (e) v. 42. (f) v. 44. (g) v. 41.

(h) St. Luke, c. 22. v. 19. (i) St. John, 46. v. 8, 50, 51.

before Protestant Apparitions; viz. that it was Instituted both a *Sacrament* and *Sacrifice*, after this manner. The Original Protestants (the Lutherans) never doubted of a *real Presence*, and (k) Luther himself gave his dissenting Disciples, *Carolstad*, *Zuinglius*, *Occolampadius*, and every Sect of Sacramentarians his Patriarchal Blessing in these Words. *Cursed be the Charity and Concord of Sacramentarians, for ever and ever to all eternity*; and not long before he dy'd, he made this Protestation against 'em: *I having now one of my Feet in the Grave, will carry this Testimony and Glory, to the Tribunal of God, that I will with all my Heart condemn and shun Carolstad, Zuinglius, Occolampadius, and their Disciples, nor will I correspond with any of 'em, either by Writing, Words or Deeds, according to the Lord's Command.*

The Reasons these Men gave for their Disbelief I have hinted already; their Conceits were different, and they seem'd to vye with one another who should have the *quaintest*, to entertain the admiration of the Vulgar: But because *Zuinglius's* Leaven has prevail'd to ferment the whole mass of Reformation, 'tis fit the Protestant Reader should be inform'd more at large, what Authority he depends on for this *negative Article* of his Religion.—By his own Narrative it appears, that after he had broach'd his Doctrine, he was at a loss for Arguments to make a shew of proof, in presence of the Magistrates of *Zurich*. He was in eager pursuit of some Text of Scripture, where *est* stood for *significat*, that he might transfer it to the words of our Saviour's Institution. *Cepinus ergo cogitare omnia*, says he, *omnia revolvere, sed nihil occurrebat, &c.* We begun therefore to thin' upon all places of Scripture, and turn'd over all, but in vain, &c. *Cum vero 13 Aprilis Lux appeteret &c.* But at the dawn of the thirteenth of April (the day appointed for the tryal of Skill) being excessively disturb'd in my Sleep, *visus est monitor adesse, ater fuerit an albus nil memini, (somnia enim narro) qui diceret: quin Ignave, respondeas quod Exod. 12 scribitur, Est enim Phase, hoc est,*

(k) Tom. 7. fol. 382 Edit. Wittemberg,

transitus Domini: protinus ut hoc phantasma visum est, simul expergesco, & electo exilio, &c. There opportunely appear'd a Monitor (I remember not whether he were White or Black, for I only tell my Dream) who said, you idle Fellow, why dont you answer that it is Written in the 12 of Exodus: For it is the Pasche, that means, the passing by of our Lord; there *Eft* stands for significat; upon this I leapt out of Bed being suddenly awak'd, went to examine the Septuagint first, considered all circumstances, then went and disputed upon it as well as I could, before the whole Multitude; and it was lik'd very well, &c. and pass'd for good Gospel among the Swiss Divines. This is the account he publish'd himself in a Treatise de *Subsidio Eucharistia*: Of the helps he had about the Affair of the Eucharist. Against this Luther writ his *Defensio verborum Cæna* (l) In defence of Christ's Words at his last Supper, sharply refuting his, and the Devil's Sophistry, as making nothing for their purpose; and ends with these Words, *Increpet te Deus, O Sathan, quam acerbè nobis illudis. God rebuke thee, Satan, for a wicked Impostor.* (m) In another Book of his, he says, (speaking of all the Sects of *Swermerans*, as he calls em) he knew all they had to say for themselves from the very Source: *Ipforum Argumenta, per otium a Diabolo audiui, & graviora quidem, sed per verbum Dei vici. I heard all their Reasons, and the strongest they had from the Devil himself at leisure; but confuted them with Scripture.* So that here the Doctor got the better of the Devil. — 'Tis pity he ever lost his Ground, for before they had Instructed *Zuinglius* against the Reality of the Holy Sacrament, Nick had prevail'd with him, by dint of Argument to abolish it, as a Sacrifice, if you take his own Word for't; as it may be read in his Treatise, de *Missa privata & Unctione Sacerdotum*; or (if it had a suitable Title) of *the Devil and the Doctor*. According to the best Chronology, he wrote this Book Anno 1533; and then it will appear, by the Conference it self with the Devil, that

(l) *Luth. tom. 7. fol. 324.*
216. German Edit.

(m) *Luth Coloq. Mensal fol.*

this present Year 1721, is a Jubily Year, for *Dresserus* tells us he was ordain'd Priest *Anno 1507*. — In his *Table Talk* fol. 275. Germ. Edition, he takes care to inform his Readers that he kept Company with none of the common sort, *that he had walk'd several turns with them in his Bedchamber*, and found 'em to be very obliging, and Learned; particularly one or two he says he had, *à quibus diligenter, atque admodum attentè observetur*, who were very assiduous, and respectful; and he guess'd 'em to be, *non vulgares, sed magni Demones imo Doctores Theologia inter Diabolos*: not ordinary ones, but great Devils, even Doctors of Divinity amongst 'em.

We may suppose then, it was one of these, that he says awak'd him suddenly once about Midnight and began the Dispute. *Audi (vir Doctissime) Nosti te quindecim annis celebrasse Missas privatas: Quid si Missa privata horrenda sint Idololatria, &c.* "Hark ye (most Learned Doctor) you know that for these fifteen Years you have been saying private Masses: What if these private Masses are horrible Idolatry? What if perhaps the true Body and Blood of Christ be not there? But that thou hast been adoring only Bread and Wine; and held it up to be ador'd by others? Whereunto (*says Luther*) I answer'd, I am an Anointed Priest and receiv'd my Consecration from the Bishop, and I have done all by the Command, and in Obedience to my Superior, &c. To which the Devil reply'd, all this is true, but Turks and Gentiles do also perform those things that belong to their Temples out of Obedience. The Priests of *Jeroboam* likewise did all their Functions with a certain Zeal; what if thy Ordination and Consecration was false, as the Priests of Turks and Samaritans are false Priests, and their manner of Worship, false and impious? — *Hic certe mihi sudor erupit, &c.* Here (*says he*) I began to sweat and my Heart to tremble; the Devil knew how to put his Argument in Form, *habetque gravem & fortem vocem, certe in hac disputatione comprehenderat me*, therefore I was very attentive to hear what Arguments he had against my Priesthood, which were these five.

" First

“ First of all thou knowest that hitherto thou hast had
 “ no true Knowledge of Christ, nor true Faith. As for
 “ thy Faith, it has been no better than the Faith of a
 “ Turk; for both Turk, and even I my self, and all the
 “ Devils, do believe all that’s written of Christ, as *James*
 “ testifies; that is, we believe how he was born, dy’d and
 “ Ascended into Heaven, yet none of us reckon him our
 “ Saviour, but we fear him as a most severe Judge; and
 “ such is thy Faith, and the Faith of ye all, who lea-
 “ ving Christ do run unto *Mary* and the Saints.

2°. “ Thou wert Ordain’d Priest, and hast Consecrated
 “ contrary to the Ordination and Will of Christ; for
 “ Christ’s Will is, that the Sacrament, or Mass be admi-
 “ nistred so as to be given to Christians, for he that sa-
 “ crifices is the Minister of the Church, to distribute Sa-
 “ craments, and to Preach, as the very Words of Christ
 “ were at his Supper, and as *Paul* Teaches in the 11. ch.
 “ of his Epistle to the *Corinthians*. — But thou, contra-
 “ ry to the Will of Christ, hast receiv’d the Sacrament
 “ alone for these 15 Years: What sort of a Priest hast
 “ thou been? Who has Ministred to thy self alone,
 “ and not to the Church? Truly Christ never knew
 “ any thing of such an Ordination.

3°. “ Christ’s Will is, that at the Sacrament there be
 “ a Sermon made of him, and his Death; for so he says,
 “ Do this in Remembrance of me; and shew forth my
 “ Death until I come, as *Paul* says; but thou poor Sacri-
 “ ficing Priest in a corner, dost not Preach one Word,
 “ nor hast thou confess’d Christ in all thy corner Masses,
 “ *sed solus sumpsisti, solus tecum missitasti*, very fine indeed.

4°. “ Christ’s Will is, that the Sacrament be common
 “ to all, and be distributed to other Christians, but thou
 “ wert ordain’d to offer up unto God, not a Priest of
 “ the Sacrament but a Priest of Oblation, for so do the
 “ words sound of the Bishop’s Suffragan when he deliver’d
 “ the Chalice into thy Anointed Hands, saying: *Accipe po-
 “ testatem consecrandi & offerendi pro vivis & mortuis*. O
 “ Abomination of Abominations! exclaim’d the Devil.

5°. “ Says he, Christ’s Will is, that the Sacrament
 “ be distributed to Christians, to Confirm ’em in their
 “ Faith

" Faith, and that they may publickly celebrate his Prai-
 " ses; but thou hast made it a private business, for thy
 " self; without participating with others, and hast ap-
 " ply'd the same to others, and sold it for Money: *Quid*
 " *horum negare potes?* What canst say to all this? —
 " *In hac angustia & necessitate constitutus* (adds Luther)
 " *Diabolum a me propellere volebam*, in these Streights I
 " endeavour'd to get rid of the Devil, with the Buck-
 " ler and Shield I had learn'd in Popery, *The Inten-*
 " *tion and Faith of the Church*; but the Devil wou'd not
 " be satisfy'd, asking; *Amabò dic mihi in quo loco scriptum*
 " *est, quod impius, & infidelis homo, possit in fide & inten-*
 " *tionem Ecclesie consecrare.* Pristhee tell me seriously
 " where it is written, that a wicked, and unbelieving
 " Man can Consecrate in the Faith and Intention of
 " the Church? Where has God Taught or Commanded
 " this? — Here the Doctor was nonpluss'd and as
 it appears by the sequel, it was compounded, that the
 Doctor should give up the Mass, but retain the *Real*
Presence; which should be a Point reserv'd for some of
 his Scholars: Provided always that neither he, nor none
 of his Followers, should do as the Man that was born
 Blind did, fall down and adore him, there present. This
 requires

REMARK III.

That it is plain from what School the Champions a-
 gainst Popery have learnt both their negative Articles,
 and borrow'd their Arguments; *Hott Idolatry, Saints Idol-*
atry, &c. It was not from the School of Christ: (*That's,*
His Holy C. Church) which teaches the adoring of *him,*
wherever he is Really present; and not flying from him,
to Saints; but the Approaching to *him*, by their *Media-*
tion and Intercession. The Devil is a Sophister. — And
 the Doctor was an Ass. — I suppose he was frighted
 out of his Wits, had no holy Water by him. —

REMARK IV.

That from the Creation; Mankind pay'd their Homage,
 and acknowledg'd their Dependance on the Almighty, by
 Offering up unto him Oblations, and Sacrifices, Testi-
 monies of Gratitude for Benefits receiv'd; and Impetra-
 tions

tions for a continuance of them; Expiations for their Sins, &c. Cain, Abel, Noah, Abraham, Melchisedech, are Witnesses for the Law of Nature, for the Written Law of Moses, the whole Book of *Leviticus*.—At the time of this Conference, between the two Doctors; the whole Christian World had a perswasion of Faith, that our Redeemer abolish'd all those (n) & *pro cade brutorum seipsum jussit offerri: instead of the Slaughter of Beasts, had commanded himself to be offer'd up.* (o) For that Sacrifice succeeded to all those of the old Testament which were immolated, in umbra futuri, as a shadow of what was to be. *Quia pro illis omnibus Sacrificiis, & Oblationibus, corpus ejus offertur, & participantibus ministratur.* For in lieu of all those Sacrifices, and Offerings, his Body is Offered, and Administred to the Partakers. And this same Sacrifice, this Holy Bishop and great Light of the Catholick Church, offer'd up so many Ages ago at the Altar, for his decess'd Mother, as he has recorded it in his Book of Confessions. If the Reader is desirous to trace it up to the Apostles, and from the Age he liv'd in down to this; I refer him to *Brerely's Liturgy*, and for the Opposition it has had for these two Last Centuries; to *Walsingham's Search into Religion*; two Authors never Challeng'd for any Fraud, or bias given to their Quotations; the last a Protestant in Orders, till by his search he discover'd himself to have been in the wrong.

R E M A R K V.

Is it not astonishing therefore, that so essential a Mystery of Christian Religion (whose Mysteries are all incomprehensible) attack'd by this *Midnight Watch*, should have rais'd such a Mob of learned Writers, to waste their time in studying how to improve the Devil's *five Reasons*?—And I leave it to the Reader's Consideration, whether that very *Night's Debate*, did not usher into the World, the method of Abolishing all the other *Essentials* of Christianity?—We are Witnesses to the Progress.

(n) St. Chrysostom 1. Cor. Civitate Dei chap. 20.

(o) St. Augustin 1. 17. de



